The Living Church

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Editorials and Comments.

The Living Church

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THE SECOND APPORTIONMENT.

ON ANOTHER PAGE will be found the table of the new Apportionment for General Missions, together with the statement of the committee of the Board of Managers which sets it forth. It will be seen that the total amount asked for from parochial offerings is $603,775, as compared with $525,623, the amount of last year's apportionment. None need be surprised at this increase, for missionary work, where well done, tends to expand, and expansion involves larger expense. It would be a serious reflection on the quality of our missionary work, if our Board of Managers did not find an annual increase in the amount asked for, to be necessary.

We have several times during the past year discussed the subject of the Apportionment, in different phases, and shall not now enter again into a consideration of the merits of the system. Wise or unwise, it is the plan ordered by the Board of Missions at the last General Convention, and it must therefore be accepted as the basis upon which our work is to be done. Churchmen, though differing as to its wisdom, must agree that the missionary work itself must be supported, and the bulk sum asked for by the Board of Managers is by no means too large. The amount ought to be raised, and the plan by which it is to be raised is the apportionment system.

The new schedule differs widely from that of last year. The widespread discussion of the subject in the columns of the Church press is thereby shown to have been taken into consideration.

The basis of parochial expenses as published in the diocesan journals is wholly abandoned. This strikes us as wise, not only because that basis is one that discriminates very largely in favor of large parishes and against smaller ones, but also because the returns as to parochial expenses differ largely in their interpretation as to what is therein comprised, in the several Dioceses, and, indeed, among parishes in the same Diocese. This latter difficulty might indeed have been overcome by separate applications to the several Bishops for the information; but it would, even then, have been doubtful whether all the Bishops would have been able to supply the information. Our system of parochial reports is so imperfect, and the many failures on the part of the clergy to report, together with the perplexing contradictions and carelessness displayed in so many of the reports that are made, cause conclusions based upon any bulk summaries as returned, to be wholly misleading. One needs to be placed where he is obliged to compile the Church's statistics each year, to be able thoroughly to appreciate how inadequate they are.

Abandoning the table of parochial expenses, then, the committee have this year taken the columns of total contributions, as reported in the diocesan journals. A comparison of the amount thus shown with the total sum to be raised by the apportionment, shows them that the latter is to the former in the ratio of four per cent. That percentage on total contributions must, then, be the *average* amount assessed against the several Dioceses.

But the committee have (in our judgment, very wisely) not pressed the percentage method beyond this point. They have recognized that the greatly differing circumstances as to ability to give, in the several Dioceses, make it just that the

wealthier Dioceses should pay a larger percentage on the basis of total contributions, than the less wealthy are asked to give. Hence, the average of four per cent is exceeded in the amounts asked for from the larger metropolitan Dioceses of the East, and is reduced in the case of the Dioceses that partake more largely of a missionary character. Analyzing the table on this basis, we find Dioceses classified as follows:

2 TO 3 PER CENT	3 TO 4 PER CENT	4 TO 5 PER CENT	ABOVE 5 PER CENT
Alabama	California	Albany	New York
Arkansas	Central N. Y.	Chicago	Pennsylvania
Colorado	Central Penn'a	Connecticut	
Dallas	Georgia	Long Island	
Delaware	Iowa	Maryland	
East Carolina	Kansas	Massachusetts	
Easton	Michigan	Newark	
Florida	Milwaukee	New Jersey	
Fond du Lac	Minnesota	Ohio	
Indianapolis	Missouri	Washington	
Kentucky	Pittsburgh	Western N. Y.	
Lexington	Rhode Island		
Los Angeles	Southern Ohio		
Louisiana	Southern Va.		
Maine	Virginia		
Marquette	Western Mass.		
Michigan City			
Mississippi			
Nebraska			
New Hampshire			
North Carolina			
Oregon			
Quincy			
South Carolina			
Springfield			
Tennessee			
Texas			
Vermont			
Western Mich.			
West Missouri			
West Virginia			
Every Miss. Distr.			

Thus a portion of the inequalities of last year are corrected. The table strikes us as far more likely to place the burden where there is a probability that the money can, in considerable part, be raised, than did that of last year.

But notwithstanding this undoubted improvement on the table of last year, there are some inequalities that have not been remedied, though they have been so widely admitted in the discussion of the apportionment through the Church papers, that the failure of the Board of Managers to take them into account is a matter of disappointment.

First, is the continuation of the policy by which the Dioceses themselves are assumed to be, corporately, the component parts of the Domestic and Foreign Missionary Society. The Board of Managers assume that they have three sources of annual income, aside from their endowments, which comprise: the offerings through the parishes, those through the Woman's Auxiliary, and those through the Sunday School children. They continue to assume that whatever may be contributed through the two latter agencies has no bearing whatever upon the corporate responsibility of Dioceses.

This fallacy is one which we had hoped had been sufficiently pointed out. It was admitted by the Bishop of Montana, who was one of the original and most enthusiastic promoters of the apportionment system, and, in our judgment, ought to be beyond question. The theory of our Missionary Society is that all baptized Churchmen are its members. The Society ought therefore to deal with its own members, as any other society does. The Dioceses, as such, have no relation whatever to the Missionary Society. An individual, when contributing through the Woman's Auxiliary, or the Sunday School mite chest, is thereby quite as truly fulfilling his duty as though he contributed through the parish offerings. Yet the apportionment assumes that parish, and therefore diocesan, offerings, must be entirely independent of these other individual offerings, and places the responsibility, not upon individuals, but upon the Dioceses collectively. In our judgment, we shall never have any adequate returns for general missions so long as that fallacy is embodied in apportionments. If the sum total of the amount required for general missions was apportioned among the Dioceses, leaving the parochial officials, rectors or otherwise, to raise the money as best they might, there would be a far larger possibility of attaining the desired ends. In many parishes the Woman's Auxiliary has become the missionary agency. To continue to ask the Woman's Auxiliary to fulfil this office, and at the same time to ask the parish to contribute its apportionment of the sum to be raised altogether apart from and in addition to the amount raised in the parish by the Woman's Auxiliary, is to set aside the missionary organization of a parish, and yet require both the organization and the parish as well to fulfil a distinct missionary duty. It is to double the machinery by which the desired end is to be accomplished, and require each contingent to produce an income irrespective of the other. Thus the Board goes the old-time Egyptians one better. They not only require that bricks be made without straw, but that the full tale of bricks *with* straw be turned out as heretofore, and, in addition, that a new strawless variety on a largely multiplied scale of output be produced as well. If discouragement and despondency toward missionary affairs be the result, it can hardly be a matter for surprise. In this criticism, many of the warmest advocates of the apportionment system, as well as we, who are on record as doubting the sufficiency of the system at its best, are in entire agreement.

Secondly, the new scheme of apportionment continues the former inequality by which there is no discrimination by reason of local conditions as between Dioceses in the same class. The amounts asked from the Missionary Districts, are, with two exceptions, much reduced from last year. These are given the same advantage as is accorded the weaker Dioceses, of largely diminished apportionments, and of finding place in the minimum class. There is here no recognition of the fact which was admitted by the Bishop of Montana in our columns (and we quote him as being both an enthusiastic supporter of the apportionment plan, who introduced the resolutions in the Board of Missions, and also as being himself a practical missionary, with a wide knowledge of the missionary field), that since the Church at large saves these fields the expense of episcopal support which rests upon the weaker Dioceses, a larger apportionment against the Missionary Districts than against the latter class of Dioceses is justifiable. Such Missionary Districts, for instance, as Montana, Olympia, and Sacramento, are rightly to be compared in all elements of diocesan strength with such Dioceses as Arkansas, Dallas, East Carolina, Easton, Florida, Fond du Lac, Kansas, Lexington, Marquette, North Carolina, Oregon, Quincy, Springfield, and several others. Indeed the total contributions from each of the three Missionary Districts named is larger than in most of these Dioceses to which we have alluded. Yet the Dioceses are obliged to pay for the support of their own episcopate, and several of them have now or have had within the recent past, a Bishop Coadjutor as well; and at the same time they must carry a larger ratio of their local diocesan work than is given the Missionary Districts to bear. The latter receive a Bishop at the expense of the Church at large, and a much larger appropriation for other missionary work than do these Dioceses. Yet so far from expecting more from the larger Missionary Districts than from the Dioceses of the same or lesser financial strength, the two are apportioned on a uniform basis. Indeed none of the Missionary Districts are asked for so large a bulk contribution as the salary of their own Missionary Bishop. The District of Olympia, apportioned at $2,540 last year, is asked for only $1,050 this year. Montana is reduced from $1,844 to $1,775. Sacramento, from $1,717 to $1,450. Duluth, from $1,442 to $800. Yet of the Dioceses of corresponding class which we have mentioned, the amount asked is rather larger than that from these Missionary Districts, than less. The large cost of local diocesan work as compared with the lesser cost borne by the Missionary Districts, which is one of the large elements in discovering the ability to give, on the part of the people, is thus wholly neglected in framing this new apportionment.

The same strange failure to discriminate by reason of local conditions is to be observed in the fact that some Dioceses which receive very considerable appropriations from the Board, are not, by reason of that fact, made subject to an increased apportionment as compared with Dioceses that receive no such appropriations. Thus, side by side are the two Dioceses of Milwaukee and Minnesota. The former receives no appropriation from the Board; the latter receives a considerable amount annually. The former has one large city; the latter, two. The former has a very large local missionary field; the latter was relieved of much of the corresponding field by the creation of the Missionary District of Duluth; the former has something over 10,000 communicants; the latter, over 13,000. The total contributions in the two Dioceses are nearly alike, with an excess on the side of the Diocese of Milwaukee, due very largely to the fact that the whole amount must be raised locally for local support of that Diocese. Now so far from taking these circumstances into consideration, so that the Diocese of Minnesota would be asked to make conditions somewhat more even by greater contributions, the Diocese of Milwaukee is actually asked to pay more than the Diocese of Minnesota. Milwaukee is asked to pay 64 cents for each communicant, and Minnesota to pay only 48 cents.

To quote these *per capita* amounts, however, is to suggest the fallacy which they embody. It would be absurd to suppose that any Christian people would be aggrieved at being asked to

pay so small a sum as 64 cents *per capita* annually for general missions. The highest *per capita* apportionment against any Diocese—$1.67 in the Diocese of New York—would be altogether too small, *if all the people were really reached by the request.* Practically, every person who contributes to the work at all, except by tossing the smallest available coin into the offertory, gives more than this maximum amount. The difficulty is, that the few in any Diocese who come into touch with the down-filtering process of the official machinery which hits so far above them, are themselves asked to pay the multiple of this amount for all the thousands in the same Diocese whom the Missionary Society never reaches. It is this large product effected by multiplication demanded of a few in every Diocese, that causes the hardship. The *per capita* statement is wholly misleading. If the Board of Managers would devise some plan whereby they might actually reach these separate individuals with their request for a *per capita* contribution, they could easily both multiply the *per capita* average several times over, and also collect it. It is because they ask the few to give, not for themselves, but on behalf of the many who are not reached, that the hardship results; and even this hardship is not equally distributed.

Our Apportionment System in effect, then, is this:

There being 10,468 communicants in the Diocese of Milwaukee, a few Church people in that Diocese are expected to give 10,468 times 64 cents; there being 13,594 communicants in Minnesota, a few people in that Diocese are asked to give 13,594 times 48 cents; and similarly in every other Diocese, only the multiples and the scale changing. No attempt is made to obtain the *per capita* amount from each of these individual communicants. No questions are asked as to how many contribute toward the bulk sum, which latter is the sole factor desired by the "system." If we ever succeed in reaching these thousands of individual units (and we must first try before we can hope to succeed), we shall speedily find that our *per capita* multiple is absurdly small. The people will feel almost insulted at being asked for so small a sum for so great a work. By our present system they are not approached at all. And the few simply cannot give for the many, on the scale demanded.

Thus the criticisms which we have heretofore made against the apportionment last year apply largely to the present apportionment as well. There is, happily, a discrimination between the several classes of Dioceses, according to which, more is asked from the wealthy Dioceses which have small local missionary work, than from the poorer Dioceses which have large local work. There continues, however, to be no discrimination between Dioceses that are reckoned of the same general class, but in which conditions as to support of local work, whether from funds locally raised or from appropriations of the General Board, are not uniform.

It must be remembered that what is on trial is the whole apportionment system, as a system. There appear to be a large number in the Church who maintain that they believe in the system, but not in the way it is practised. We protest that here lies a fallacy. The primary objection that was urged against the apportionment in the first place, was that no sufficient information could be in possession of, or would be used by, those who would be charged with levying the apportionment, so that even approximate fairness would be the probable result of such an apportionment if levied. The one scriptural and just basis upon which Dioceses, parishes, or individuals, can rightly be asked to base their contributions, is that of ability to give, coupled with a corresponding deduction for amounts that must be given for God's work in other channels. This is the measure of the duty resting upon every Christian. All the other factors which the Board of Managers or other Missionary experts may group in their tables, are purely subsidiary details, which can only be useful as throwing a greater or less amount of light upon this main question.

The apportionment system must be tested, not by theories about an abstract apportionment, but by the apportionments as they are made. We have now had two of them, and they have been framed upon entirely different lines. We shall have a third next year, and then, before the gathering of the General Convention of 1904, the judgment of the system itself must be made *on the basis of those three apportionments.* Unless the third attempt can seem to approximate a larger approach to abstract justice, we shall ask the Church at large to agree with us that the system has been tried in the balance and found wanting. We cannot feel that even those who believed at the time of the General Convention of 1901 that the system could be satisfactorily practised in this Church, will care to experiment longer. The apportionment must succeed within these three years, or it must be wiped out as a failure. Moreover, success must be reckoned, not only with regard to the sum total of money raised, but also to the element of justice in apportioning that sum among the Dioceses themselves.

We have maintained, and do maintain, that the limitation of the system is that it does not reach the individual, but deals with collective bodies—Dioceses and parishes. It works from upward down, instead of from downward up. It does not seek directly to obtain money from individuals, but from parishes and Dioceses as aggregations. Whether those sums come from one individual or from a thousand, is not even inquired into by the Board. The Diocese is considered to have done or to have failed in its duty, according as the total amount is raised or fails to be raised, and wholly regardless of whether the mass of individuals have been reached, or have made any contributions.

With these considerations, and with the warning that the system must be judged, not in the abstract but by these concrete apportionments levied, we bring this consideration to a close.

THE LATE DR. SPALDING.

THE death of the Rev. Erastus W. Spalding, D.D., chronicled on another page, comes as a personal sorrow to the Editor, as well as a loss in which the whole Church Militant shares. We can say from our personal relations with him what would hardly be fitting in the more general statement of his life and work that appears elsewhere. From our own earliest childhood (if the personal recollection may not seem an intrusion) he was the spiritual guide who in large part moulded the character and the Churchmanship which have been ours. His sympathy was so intense that he entered into the difficulties and problems which confronted his spiritual children as though they were his own. It was that sympathetic nature that was the secret of a greater personal influence over his flock than is often possessed by any of the clergy. He could not read the gospels of the Passion and Death of Christ without a break in his voice and a hardly restrained sob. The reality of it all was as though the scenes were being enacted before him, and he an eye witness.

Spiritual things were, indeed, so real to him, that he seemed to have an insight into the relation between hidden truths which others could hardly share. His keen theological mind made his explanation of difficulties assume so clear a form as almost invariably to carry positive conviction. He combined an originality of definition and expression with so profoundly conservative a respect for patristic and traditional interpretation, as to make one question whether naive originality or intense conservatism were his chief characteristic. His sermons, awkward in the delivery, and so pointed that at times a number of wholly separated people would deem that he was preaching for their own sole benefit, were models of logic and of theological precision. He preached most often from the Old Testament, and the prophets and worthies of Israel were as real under his treatment as though he had personally conferred with them before entering the pulpit. Few priests are so intimately acquainted with every part and every detail of the Bible as he, and few can quote it with such uniform accuracy and telling effect. He knew it in all its parts, and he was thus able to use it in every emergency.

Dr. Spalding's Churchmanship was founded on that of Bishop De Lancey, upon which was built the more complete and broadly Catholic conception which he derived from Bishop Armitage and imbibed from his association with Dr. De Koven. He was in the front of the Catholic Movement as it presented itself during the seventies and early eighties. His Catholicity was of a kind that combined theological precision with missionary activity. He had no sympathy with the former divorced from the latter, and had always a well founded suspicion against Churchmen who posed as Catholics and did little in the cause of missions. He had little sympathy with the amateur "Ritualism" of those days which now is, happily, almost extinct. It is probably not too much to say that, next to the Bishop, he was the foremost missionary in Wisconsin. His sense of humor, and his aptitude at repartee, made him one of the most companionable of men, while his pronounced social instincts drew people to him as a friend, and gave him an introduction for pastoral relations.

His work in the South was characterised by the same quali-

ties which had made him a power in Milwaukee, but he felt that he was then no longer in touch with the men and the events that were so rapidly making history in the American Church. From every day association with spiritual giants such as Bishop Armitage and Bishop Welles, De Koven, Cole, Adams, Ashley, and the many distinguished guests who so often passed a Sunday with Dean Spalding to see the far-famed but really humble Cathedral and its eminent Dean, to the quiet seclusion of a little rectory in one of the ante-bellum communities of southern Alabama, and again to the modified bustle of a northern Alabama community of recent growth, was a change that could hardly be made without to some extent modifying the characteristics which were so pronounced when he took his farewell of Milwaukee and the Cathedral. In these, to his dying day, his heart was enshrined. His subsequent life was never again that of a leader, outside the two parishes and the adjoining missions, for which he toiled and which he built up as uncomplainingly and as perseveringly as he had labored in his larger sphere in Wisconsin. He made sweet associations and tender friendships in Alabama, and gathered around him the same loyalty and intimacy of the pastoral relation with his flock, that had endeared him to the people of the Cathedral congregation in Milwaukee; but he was no longer reckoned a leader in the Church at large, and it cannot be said that he continued to grow with the advance to which the Church at large and his former fellow-workers were subject. To one who knew him as well and as intimately in Alabama as in Wisconsin, the contrast between the two lives in their external relations, and the parallelism between them in their pastoral phase, seemed strangely intermingled. And in both there are the most intimate friendships with the departed priest which the pastoral relation only wins at its best; and in both the sense of desolation felt by his loss to us here on earth, is keen and real.

That he may rest in peace, and that the brightness of perpetual light may shine upon him, is the prayer in which those who knew him in Wisconsin, in Alabama, and in the Church at large, will join with heartfelt fervor.

A HOPEFUL indication in the missionary field is contained in the injunction by the Bishop of Olympia at his first Convocation in that District, to the effect that the Church people of that Missionary District must take very positive steps toward the speedy attainment of self-support, instead of depending on the Church at large for their Bishop and other expenses. This admonition, and the cordial way in which it appears to have been received by the members of the Convocation, lends hope that a new day is dawning in our newer States in which the effort to be self-sustaining in their work will be more largely marked than has been the case in the recent past. From ten to thirty years ago, Diocese after Diocese was willing to divide its area and assume the support of a new Bishop, with resources far less than those of the Missionary Districts of to-day. They did this, moreover, amidst the sneers and opposition of many Eastern Churchmen, who were wholly unable to account for this unselfishness. The humor of the situation when a deputy from Rhode Island applied the epithet "pocket Dioceses" to some of those in the West that offered to divide, and yet had an area nearly if not quite as great as New England, will not soon be forgotten.

Bishop Keator has the right idea as to the duty of his Missionary District, and with the magnificent work which he is already accomplishing, we shall look for the speedy coming of the day when the District shall be ready for admission as a Diocese.

IT IS a pleasure to introduce to our readers another new department bearing the simple title, "Music." The editor of that department, Professor G. Edward Stubbs, organist and choirmaster of St. Agnes' chapel, Trinity parish, New York, needs no introduction. It is commonly known that he stands at the very front of ecclesiastical musicians. When Professor Stubbs declares that the department will be edited "more particularly to the futherance of Church music upon strictly traditional lines," it may safely be assumed that all who love that which is really ecclesiastical in music, will be pleased and assisted by his work. Especially do we commend it to those whose duty it is to train and instruct choirs, for whom this new department will especially be adapted. We beg to suggest to the clergy that it be brought to the attention of their choirmasters, in the interest of the music of the parish church.

The department will be found in alternate issues with the European Letter, and its place will be in the narrow columns, immediately following "The Church at Work."

ANSWERS TO CORRESPONDENTS.

A. S. M.—An excellent edition of the Prayer Book in Latin, edited by Drs. Bright and Medd, is published by Longmans, Green & Co. at $3.00.

I. A.—The term "Office Lights" is a not very accurate synonym for the two eucharistic lights. "Vesper lights" are those which are burned at our evening services. There is no authority for the impression that separate lights should be used for the two purposes, nor is there any fixed rule for the number of vesper lights. Indeed, the use of lights at evensong (as distinguished from such services as the Benediction of the Blessed Sacrament) cannot be brought within any ancient rule or custom, because the service itself, except for the monastic services of the canonical hours, is modern.

VIOLETTE HALL'S PHILOSOPHY.

Selections from Her Story *Chanticleer.*

I HAD a burning desire to compile sociologic works, but the difficulty is that such a treatise, to be convincing, should be in at least two volumes, whereas my theory can be expounded in two words: simplicity and sympathy. Roger calls it compressed tablets of sociology."

"There is this curious kink in man's nature: no woman can ever tell when a tranquil leading may end in a sudden bolting."

"Anxiety is lonely."

"Pain in young eyes is too incongruous to be unmoving."

"It is strange that weak conventionality should like so well to ape individuality."

"Nothing is more gratifying, surely, to any man than to have clever femininity learning at his knee."

"In such times of domestic strain the overwrought mind usually finds some triviality to settle upon as a grievance."

"An invalid is always personality italicised, as we all know."

"I do not believe, with Thackeray, that a woman may marry whomever she will, but I do think that the keynote of sentimentality is usually struck by the weaker hand."

"I always say my sage things to the wrong person."

"A serious fault of men is that they never know when to stop."

"'Do you ever realize how few of the things you strain so hard to buy are really indispensable?'"

"I do not accuse my husband of cowardice, nor any man in like predicament, but I do know that delicate matters generally shape themselves so that some woman is the sole actor in the scene."

"The farther we go back for our mental props the surer does the foundation of our beliefs seem to be."

"Men have even more of the nobler traits than women, I believe, but unselfishness is not one of them."

"There were so many 'this afternoons,' and 'the day before yesterdays,' and 'last summers,' as there always are when one is not quite sure one has been very wise, that I think Roger was confused, and I know I was."

"Our more intellectual young women are not like the old-fashioned sort that Dr. Holmes spoke of as always having an answer trembling on their lips for every unmarried man they meet."

"When one thinks of it, how little is absolutely necessary to supply simple creature comforts—food, lodging, and raiment, with no margin beyond the requirements of health."

"'It is always so in this repressed life. We must wait for the great words, I am afraid, until we move our thoughts on pinions. We cannot lop off the feet of clay.'"

"Every woman is officious. To interfere in affairs of the heart is the breath of her delicate nostrils."

"For myself I know I undoubtedly needed as well as deserved such discipline, but Roger did not. Fortunately there is always some reason why we should continue to hope that Providence may yet be kind.

Prof. Francis G. Peabody, in an address on the Puritan, said some things which should be heeded by thus lax generation. Speaking of the characteristic traits of Puritan character, he declared that the first principle which came from the Puritan was liberty. Out of the limited liberty which the Puritan allowed himself there has come the conscious liberty of modern civilization. The second principle was duty. The Puritan had a rugged and abiding faith. What a relaxation from it we see to-day, when the world appears to be living on a sort of left-over piety. If our democracy is to continue, it must be by means of a revival of honest, honorable, real religion, of the essence of that of the Puritans.—*Zion's Herald.*

LONDON LETTER.

London, September 23, 1902.

WITH reference to the alleged *"Los von Rom"* movement in England, one of Cardinal Vaughan's clergy—who "has been a Roman to the core"—writes from Rome to the *Daily Chronicle* that "consternation prevails everywhere, except in the curias of Westminster and Rome." The English Province of the Franciscan Order has not been formed so very many years, yet it has "already given six apostates"; whilst fifteen others have "left the Order to become seculars or enter other callings." Do not these figures "indicate discontent"? Let the R. C. Directory (published by Burns & Oates) be examined for ten years, "and the number of secular priests who have disappeared will be appalling." Their names will not be found in the obituary lists. "What has become of them?" His conclusion is that there is "discontent to a frightful degree among those engaged in the active duties of the [Romish Dissenting] ministry." The *Guardian,* in a leading article, says it shall be loath to approve of the Rev. Mr. O'Halloran's separation from the Papal obedience "till he has given better reasons than are at present forthcoming for not returning to the Catholic Church of the country in which his lot is cost."

In a letter to the Church press, the Rev. C. E. Brooke, vicar of the Church of St. John-the-Divine, Kennington, S. W., states that as the result of various conferences in London the Society of the Catechism (*à la methode de S. Sulpice*) has been formed and a council for its management elected. "The object of the Society is to advise as to and, if it may be, promote the adoption of this particular method of religious instruction." The Bishop of Rochester has kindly promised to preside at a public meeting which is to be held in the Church House on November 5th. Meanwhile, further information as to the Society can be obtained from the secretary, the Rev. C. T. Whitmall, of Greenhithe, Kent.

The Board of Electors (*pro tem*) of the Diocese of Melbourne have elected as the fourth Bishop, in succession to Dr. Goe, resigned, the Rev. Henry Lowther Clarke, vicar and Rural Dean of Huddersfield, and Honorary Canon of Wakefield, who has accepted the Bishopric. His name, by-the-bye, was not in the list of six before the Board last winter, and concerning whose qualifications special personal inquiries were to be instituted by the Board's two Commissioners when reaching England. The Bishop-elect appears to have been strongly recommended for the See by both his Bishop (of Wakefield) and his Metropolitan (of York). He is a son of a lately deceased Westmorland parish priest, and graduated as Seventh Wrangler from St. John's College, Cambridge, in 1874; in which year he was also ordained. During his clerical career in his various incumbencies—all of which have been in Yorkshire—he seems to have developed very considerable capacity for organization, and also rendered invaluable services to the Church Schools of the West Riding. According to the *Times,* he is "nearer in Churchmanship" to the second Bishop of Melbourne (Dr. Moorhouse, now of Manchester) than to the third Bishop (Dr. Goe). It is to be hoped, however, that the fourth Bishop-elect, *pace* the *Times,* is much more definite in Churchmanship than a "Moderate," and also more truly evangelical than an "Evangelical." When the Australian province, which is in immediate contemplation, is formed—consisting of Melbourne and the Dioceses carved out of it—the parent See will be raised to an Archbishopric.

A cyclists' service was held in the afternoon of Sunday week within the roofless ruins of the Church of "St. Nicholas-in-the-Castle," Carisbrooke, I. W., which happily is about to be restored and beautified in memory of King Charles the Martyr. The Princess Henry of Battenberg, Governor of the Isle, had intimated her intention of being present, but her Royal Highness sent a message from Osborne Cottage saying she was prevented from attending. The Restoration Committee (formed on the 250th anniversary of the martyrdom of the White King, with the Bishop of Southwark as Chairman) hope to be able within a few months to make a beginning with the work of restoring the church according to the plans approved by the Office of his Majesty's Works; as some £800 has already been subscribed towards the £1,000 necessary to be raised before a beginning was made.

Messrs. Palmer & Sons, proprietors and publishers of the *Church Times,* state in a marginal note in the little green-covered prospectus of their forthcoming new Church monthly, the *Treasury,* that their address, 32 Little Queen Street, West Central London, is not going to be permanent, as their business premises will shortly be required by the County Council for the new thoroughfare between Holborn and the Strand; and that new offices both for the *Church Times* and the *Treasury* are now in process of erection in Portugal Street, Lincoln's Inn Fields. But surely it will seem surpassing strange, when the removal takes place, not to be able to find the *Church Times* building in the old familiar location—just out of Holborn—and to have to go across to the south side of Lincoln's Inn Fields, in the neighborhood of the Strand. As to the rival literary associations of the two respective localities, the *Church Times* offices will exchange the association with Charles Lamb, on the site of whose father's house Holy Trinity Church, Little Queen Street, was built, for that with another (and it must be admitted much more illustrious) essayist, Joseph Addison, amongst whose many places of resort for an evening was Serle's Coffee House, on the corner of Serle and Portugal Streets, Lincoln's Inn Fields. Little Queen Street, which regrettably is now about to vanish from off the face of London, dates from Charles I.'s reign, and was named for his Queen Consort, Henrietta Maria; whilst Great Queen Street, with which Little Queen connects at one end, was laid out in "the spacious times of great Elizabeth," and named in honor of that reigning Queen.

On the recent occasion of the benediction of the new girls' day schools in the parish of St. Alban, Birmingham, the Bishop of Worcester appears to have carried his pastoral staff himself instead of by proxy—thus contrariwise to the prevalent English "use" since crosiers came in again. In the course of his sermon at evensong after the Benediction service, Dr. Gore said that the only historical and logical method of teaching the Christian religion is first to teach the rudiments of the Faith as set forth in the Creed and Catechism, and then to use the books of the Bible to build the children up in what they have already been instructed. "The Church to teach, the Bible to test, that is the only historical view of the Bible."

The Rev. John Julian, vicar of Wincobank, and Canon of York, but better known as the author of the *Dictionary of Hymnology* (1892), writes to the *Times Literary Supplement* of last week to announce the recent discovery of a unique copy of the "Anglo-Genevan Psalter of 1558," which he considers should be acquired for the British Museum. This book (which measures only 3¾ inches by 2½ inches) belongs to *that series* of the metrical version of the Psalms, known as the "Old Version" of Sternhold and Hopkins, which was associated with Knox and other members of the Puritan party amongst the Marian exiles on the Continent.

The pressure of Protestant solicitation brought to bear upon the Home Secretary for the release of J. Kensit, Jr., has not proved effective. Not only was there a numerously signed petition presented by J. Kensit, Sr., but at a special meeting of the Council of the Church Association a memorial to the Home Secretary for the release of the younger Kensit was adopted. The Home Secretary has, however, seen fit to meet the petitioners and memorialists part way by raising Kensit's grade in prison from second to first class. In respect to this young Protestant crusader's imprisonment, of course no Catholic ought to indulge any feeling of complacency arising from an evil disposition of revenge; but surely it involves no breach of the law of Christian charity to hold with the Magistrate that J. Kensit, Jr., justly deserved his sentence, or to feel now a sense of relief that the Home Secretary has not let him out of gaol.

The *Daily News* of the 13th inst. contained the last of a series of letters, in the nature of fierce diatribes, against the Education Bill, from the pen of Mr. Clifford, the leading Baptist preacher in London, and a rampant Protestant Dissenter of the political type. In the course of his letter, Mr. Clifford said:

"For ten years I have watched the part played by Mr. Riley, the Cecils, and the English Church Union, and I am sure as I can be of anything that this is the true genesis of our educational war. It is a clerical war, and this Bill is meant to be its victorious Waterloo. The coveted goal is the rule of the priest over the British people. . . . . The Cecils and the Rileys are the Uhlans of a great army securely entrenched within the Established Church; an army of soldiers, patient and vigilant, self-sacrificing and subtle, wily and determined, boldly employing the vast funds, the sacred traditions, the social *prestige,* the pulpits and schools of the Church in order that they may take over the entire educational resources of the nation; and work them at the cost of the people for their own clerical and sectarian purposes." He then proceeded to make the following statement: "Prebendary Webb-Peploe said that he 'heard Lord Halifax publicly declare that there never could be peace and concord until the occupant of the chair of St. Augustine sat at the feet of the occupant of the chair of St. Peter;'" adding, "and it is within the chronicles of the Church of England that his Lordship toiled with the deepest devoutness and the most indefatigable but

unrewarded zeal to accomplish that ignoble and anti-British humiliation."

Thereupon Lord Halifax wrote in the *Daily News* to Mr. Clifford:

"I do not believe Prebendary Webb-Peploe ever made the statement you attribute to him, and I shall be obliged to you to contradict it as publicly as you have made it, unless you can give me chapter and verse for Prebendary Webb-Peploe having said a thing which, from various communications I have had with him from time to time on the subject, he must have known to be untrue, and which, as I have said, I do not for a moment believe he ever made. If you can prove to me that he ever made such a statement, I shall, of course, address myself to him."

Mr. Clifford then issued a long letter, wherein he sought to substantiate the statement attributed to the Prebendary, by extracts from some speeches delivered by Lord Halifax, a procedure entirely irrelevant to the issue raised by his Lordship. Again Lord Halifax asked him to "retract a statement which is both untrue in word, and in the inference it suggests." At last Mr. Clifford was able to produce evidence of the delivery of the statement by its alleged author, from the *Methodist Times* for April 20th, 1899, containing a report of the speech delivered by Prebendary Webb-Peploe to a gathering of London Wesleyan preachers. This at once drew the following letter of apology from Lord Halifax:

"Assuming the report in the *Wesleyan* [? *Methodist*] *Times* to be correct, I frankly apologize for saying I did not believe Prebendary Webb-Peploe made the statement to which I took exception. The statement is untrue, but the blame for it rests on Prebendary Webb-Peploe, and not with you."

J. G. Hall.

NEW YORK LETTER.

THE Rev. Dr. Charles C. Tiffany, Archdeacon of New York since 1893, tendered his resignation last week, and it was accepted by Bishop Potter and the Archdeaconry trustees with regret. He gave as his reason the urgent advice of physicians, who are also personal friends, requiring him to refrain from active effort. He seems in the best of health, and says he feels the regret of giving up the more keenly because, so far as he himself can determine, he is hale and hearty at 73 years old last Sunday. Under Archdeacon Tiffany's administration marked progress has been made. Several new parishes have come into existence, and a lay movement has been fostered that covers the entire Archdeaconry territory and has been copied in other Dioceses. The Rev. Dr. Tiffany comes of a family prominent socially in New York, and a leader in its business affairs. He was at one time rector of St. James' Church, Fordham, and assistant at Trinity, Boston. He was also rector of Atonement and Zion parishes, New York, and had a conspicuously honorable part in consolidations which brought into existence the strong parish of Zion and St. Timothy. He is active in the Church Congress, meeting in Albany next week, and the author of a *History of the Protestant Episcopal Church*. He has also resigned the position of examining chaplain, and that of lecturer in the School for Deaconesses.

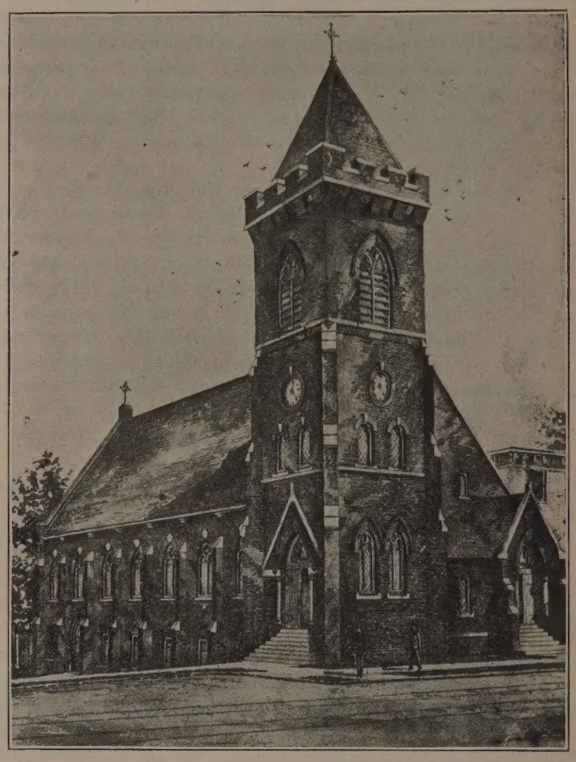
Transfiguration parish celebrated its fifty-fourth anniversary last Sunday, when a large number of friends helped to swell the number of communicants at all of the early Eucharists. At half past ten there was a High Celebration, the rector, the Rev. Dr. George C. Houghton, being the celebrant. The Mass was Farmer's, and Gounod's "O Salutaris" was sung. The sermon was preached by Bishop Whitehead of Pittsburgh. In the afternoon there were vespers and a Solemn Procession, in which was carried a fine new banner recently presented.

Incarnation Church opened last Sunday, having been closed for two Sundays to admit of work on the new Constable Memorial Chapel, which is being put into the north transept. Expectations were that the chapel would be completed during the summer vacation. It was found, however, that work cannot be finished before the cold weather, and so work has been stopped until spring. Temporary windows will be put in and the pews replaced.

The Rev. George Biller, Jr., recently of South McAlester, Ind. Ter., will have charge of Epiphany Church during October. Few vestrymen are yet home, and it is said no successor to the late Mr. Atkinson is likely to be chosen soon.

The coal situation is giving Church officers concern. Very few parishes are supplied with winter coal. Those that are, seem to be the smaller ones. Whatever the rule in other years, it seems to have been the rule of large parishes this year to buy coal as needed. As it cannot be bought, there is apprehension. At St. Bartholomew's parish house last week a floor was burned to keep elevators running. The floor was to have been replaced by a new one, anyhow. Transfiguration has enough to last till Christmas, Incarnation, two tons, St. Bartholomew's practically none, Heavenly Rest can get on till Thanksgiving, and so on. St. Thomas' Church is fortunate in that it gets steam heat from a city plant. The Church Missions House is not permitted to use soft coal, not being a skyscraper, and it has little anthracite on hand.

The new St. Mary's Church, Jersey City, was formally opened on Oct. 1. There was an early celebration at seven, and at eleven a high celebration, with the Rev. Dr. H. H. Oberly of Elizabeth as celebrant. The sermon was preached by the rector, the Rev. Dr. D. F. Warren. Music was furnished by St. Mary's



ST. MARY'S CHURCH, JERSEY CITY.

choir, assisted by that of Christ Church, Elizabeth. At a collation which followed, the presentation was made to the rector of a painted parchment, containing a photograph of himself, a picture of the new church, and the names of the clergy present at the dedicatory service. That evening there was a service with sermon by the Rev. C. L. Cooder of Rahway.

St. Mary's Church has been compelled to remove twice because of unfortunate locations. Now it has a splendid location at Summit and Pavonia Avenues, and a handsome brick edifice, which will be rendered even more attractive when a new façade has been provided and the decorations are complete. The size of the building is 45 by 75 feet, and in the basement there are ample accommodations for the various societies of the parish.

The late Samuel D. Babcock, junior warden of Calvary parish, left by will $20,000 to Calvary, the same to Christ Church, Riverdale, and to St. Luke's Hospital, and there are bequests of varying amounts to the Metropolitan Museum, the Sheltering Arms, St. Luke's Home, and the Children's Aid Society.

Plans are making for a post-Convention Assembly of the Brotherhood of St. Andrew, to be held at St. Andrew's Church, Yonkers, to be an all-day Sunday affair, and to include delegations from all chapters in Westchester County. The date is the last Sunday in October.

On the Sunday morning following the Diocesan Convention, the Rev. Alexander G. Cummins broke his usual rule of a sermon and told the congregation of Christ Church, Poughkeepsie, how the Church in the Diocese gets on in its warfare for Christ. He said he thought communicants take too much for granted. Speaking of a possible division of the Diocese, he expressed approval, and thought the effect upon Christ Church, Poughkeepsie, as possible Cathedral and See City,

might be far reaching. He mentioned the new district as the Diocese of Hudson, a name which seems to be meeting with approval.

A memorial service for the late Colonel William H. Hubbell was held in St. Mark's, Brooklyn, last week, the eulogy being given by the rector, the Rev. Dr. J. D. Kennedy. Col. Hubbell was former colonel of the Forty-seventh Regiment, N. Y. N. G., commander in chief of the Spanish war veterans, and a communicant of St. Mark's, from which church his funeral took place last August.

The Rev. T. S. Pycott died at his home in Brooklyn on the Eighteenth Sunday after Trinity, aged seventy-two. He was born in Portland, Me., and was rector of St. John's, Brooklyn, for fourteen years.

The Archdeaconry of Queens and Nassau assists the local congregation at Roosevelt in the purchase of a plot 175 by 200 feet, upon which is located an old Long Island homestead. It was at Roosevelt that Congregationalists, through three trustees, turned over an abandoned religious property, in order that services might be maintained and the property be used. Archdeacon Bryan complied with the conditions of the gift, but Congregationalists, who claimed the trustees did not represent their wishes, intervened, and the court decided in their favor. Meanwhile there grew up a prosperous mission congregation, and for it the fine new property is provided. It is right near the chapel that had to be given up.

On Nov. 1st the long professorship of the Rev. Dr. Riley in two theological seminaries comes to a close. Of these years, twelve were spent as Professor of Ecclesiastical History at Nashotah, and eight as Adjunct Professor of Pastoral Theology at the General Theological Seminary. The appointment of Dr. Denslow to fill Professor Jewett's chair at the latter institution makes the adjunct professorship superfluous, and Dr. Riley will therefore return to parish life. It is hoped that his parochial relations will be such as to permit him to give quiet days, retreats, etc., as occasion will permit, and such that his wide learning in ecclesiastical history, Christian antiquities, and ecclesiastical customs and usages with their history, may be utilized. It is probable that Dr. Riley will remain in the East. He is at the present time taking the parochial work at Goshen for the Rev. Dr. Dumbell, who is spending a few weeks in England. The faculty of the General Theological Seminary have tendered Dr. Riley a series of complimentary resolutions on the completion of his long and successful service.

DEATH OF DR. E. W. SPALDING.

THE Rev. Erastus W. Spalding, D.D., died on the morning of Oct. 3d, at the Church Home and Infirmary in Baltimore, where he had been hovering almost at the point of death for some six months.

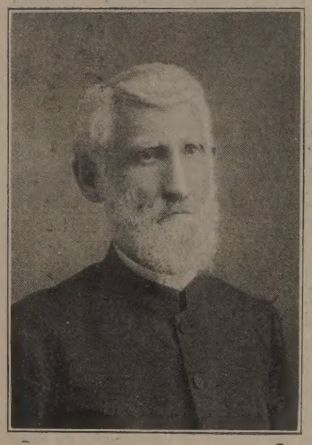
During the last month Dr. Spalding grew steadily weaker, and his disease made great progress. He was carefully attended at the Church Home and Infirmary, where everything possible was done for him, and where he felt very happy and contented. On Thursday he lost consciousness, and on Friday at about nine in the morning, he peacefully and without struggle entered into rest.

His body was laid in the little chapel of the Church Home, before the altar, just where he would have it. On Monday at 3 P. M. the funeral took place in St. Peter's Church, in which he performed his last public service, when he baptized his little grand-niece, Helen Spalding Falkner. Bishop Paret officiated and the Rev. J. S. B. Hodges, D.D., rector of St. Paul's Church, assisted. The active pall-bearers were the Rev. Messrs. Thomas Atkinson, R. S. Coupland, Charles A. Hensel, Douglas Hooff, John C. Gray, and W. H. Robinson. The honorary pall-bearers were the Rev. R. H. Paine, Rev. Charles W. Coit, Rev. C. E. Harding, Rev. E. B. Niver, Rev. Peregrine Wroth, Rev. Wm. M. Dame, D.D., Rev. J. Houston Eccleston, D.D., Dr. F. D. Gavin, and Mr. George I. Jones. The music was sweetly rendered by the choir of the church under the direction of Horton Corbett, A.G.O.

The interment was made in the receiving vault at Greenmount Cemetery, to remain until, in accordance with his wishes, a lot can be purchased at Phelps, New York, and the remains of his father and mother, as well as his own, can be moved to it.

Twenty years ago, few of the American clergy were more widely known than Dr. Spalding, then Dean of All Saints' Cathedral, Milwaukee. He was the son of the Rev. Erastus and Laura Maria (Wooster) Spalding, and was born at Sodus Point, N. Y., on the festival of St. Michael and All Angels, 1834. He was graduated at Hobart College in 1855, receiving from the same college the degree of D.D. in 1877. For some years he was engaged in teaching, and afterward commenced the study of law, but abandoned that to study for orders under the direction of Bishop Horatio Potter, and studying with the Rev. Henry A. Neely, D.D., afterward Bishop of Maine, then vicar of Trinity Chapel, New York City. He was ordained deacon in St. Paul's Church, Evansville, Ind., May 17, 1867, by Bishop Joseph C. Talbot, then Assistant Bishop of Indiana, and was advanced to the priesthood June 10, 1868, in St. Paul's Church, Milwaukee, by Bishop Kemper. Three other brothers were also in the ministry, of whom two survive him.

Mr. Spalding's first charge was that of the little mission at North Lake, Wis., which he relinquished in 1869 to become missionary at Evansville in the same Diocese. In 1872 Bishop Armitage called him from that mission to join him in the work that afterward grew into All Saints' Cathedral in Milwaukee, the see city. Bishop Armitage had come to the Diocese in 1866 as Assistant Bishop, and had, at the request of Bishop Kemper, taken the first steps toward the foundation of a Cathedral, by taking personally the charge of All Saints' mission, and undertaking the erection of a simple frame chapel for that work, at the intersection of Prospect Avenue and Division Street, now Juneau Avenue. This chapel was afterward removed to the block on which the Cathedral work has since been developed. At that time the clergy house, which long stood on the corner of Juneau Avenue and Cass Street, and which has recently been removed to make way for the new episcopal residence, was established, and Mr. Spalding was called by Bishop Armitage to assume the direction of the young deacons whom he purposed placing in the house as his personal staff for city mission work, both that they might thus be trained in the practical details of parish work, and also that from this nucleus there might grow up a working Cathedral, which should be a power in city mission work, and should serve as a basis of unity for the Church in the city and in the Diocese.



THE LATE REV. E. W. SPALDING, D.D.

Shortly after Mr. Spalding commenced this work, and while Bishop Armitage was absent in the East, being in the year 1873, an opportunity presented itself for the purchase of the brick building that is now the Cathedral, but which had been erected and was then used as a place of worship for a Congregational body. The church was offered to Mr. Spalding at a price very much less than the original cost, and after communicating with Bishop Armitage, he received by telegraph the authority to make the purchase on the Bishop's behalf, the latter agreeing to be responsible for the payment. Thus was secured the east half block which immediately adjoined the half block of the All Saints' property, and so giving the full block frontage on Juneau Avenue over which the Cathedral property now stands. Hardly had this purchase been consummated when the panic of 1873 came on, and shortly afterward Bishop Armitage died suddenly in New York as the result of a serious operation performed in St. Luke's Hospital. The financial burden of the Cathedral purchase was therefore thrown with equal suddenness upon Mr. Spalding and his small band of associates in Milwaukee. A declaration of trust had previously been made and recorded in due form, according to which the new property was held by trustees for Cathedral purposes, from which it could not be diverted. Then followed the stormy period of the episcopal election, in which a bitterness perhaps never equalled in this American Church was developed. The attempt to elect Dr. De Koven, the brilliant and beloved leader of the Catholic movement in the whole American Church, and warden of Racine College, was contested with vigor, not only in the Diocese, but throughout the whole country. A spirited war of

newspaper controversy and of pamphlet literature ensued, and the deadlock between the clergy, who chose Dr. De Koven for Bishop, and the laity, who rejected him, prolonged the contest and increased the bitterness. Ultimately, Dr. Edward Randolph Welles was elected by almost an unanimous vote, and on nomination of representatives from both sides in the previous contest, and the episcopate of Bishop Welles which thereafter ensued was a vindication of the wisdom of that choice.

The Cathedral work so well begun by Bishop Armitage was continued under the direction of Bishop Welles, and the arrangement whereby Dr. Spalding had the charge of the clergy house and the local work of the Cathedral was continued. Unhappily, however, the bitterness that had sprung out of the episcopal election was not terminated by the unanimous election of the Bishop, and the forces that had opposed the election of Dr. De Koven now gathered in bitter assault upon the Cathedral. For a long term of years, that which had been founded as a source of unity, with the hope and expectation of uniting the Church in Milwaukee harmoniously in local and diocesan work, proved to be exactly the reverse. Year after year, the Cathedral became the subject of bitter assaults and controversy in the diocesan Councils. The huge debt, together with the circumstance that the Diocese, which once had unanimously endorsed the foundation of the Cathedral movement, was, after that movement had become well inaugurated, seriously divided in regard to it, rendered Dr. Spalding's position one of serious responsibility and difficulty. Few ever knew or realized the rigid economy with which the work of the Pro-Cathedral was carried on, and the approach almost to starvation which was the part of that little band of devoted clergymen who, under Bishop Welles and in immediate care of Dr. Spalding, kept the work alive, while they grappled with the debt and with the organized opposition of the wealthier parishes of the Church in the See city. Looking back upon it, it would seem that such warfare on the part of Christian people would be well-nigh impossible. That the movement lived through it all and became ultimately triumphant, as it did, was primarily due, undoubtedly, to the fostering care of Almighty God, almost to the extent of a miracle, and under Him, to the devotion and self-denial of Bishop Welles and of Dr. Spalding.

A tentative Cathedral Chapter was formed by Bishop Welles in 1878, when Dr. Spalding was created Dean. This office he retained until 1885, when he found it necessary to seek a more genial climate, and resigned the work with which his name was so indelibly associated.

As Dean of the Cathedral, Dr. Spalding became widely known throughout the Church. Many distinguished visitors from England, as well as from all parts of America, were his guests at the simple abode where hospitality and rigid economy were so well combined. The Cathedral movement in America was then in its infancy, and the difficulties under which it had grown in Wisconsin had so widely advertised the work, that it was frequently the scene of inspection on the part of ecclesiastics everywhere, and has been the model for the development of the Cathedral system in many Dioceses of the American Church and of the British colonies. Dean Spalding became one of the most distinguished of the American clergy. The Cathedral pulpit became brilliant as the speaking-place of the most eloquent Bishops and presbyters of the Church, who were frequently its guests. The Church in Wisconsin acquired that preëminence in the forward movements of the American Church which it never has lost.

Dr. Spalding relinquished his work as Dean in 1885, and sought the warmer climate of Alabama, where, at the special request of Bishop Wilmer, he removed to Eufaula to prepare a class for Confirmation, and to attempt to re-open a work that had for several years been closed, though there was in the place a nucleus of Church people who were glad to have services re-established. Dr. Spalding entered with his old-time vigor upon this work of restoration, and being called by the vestry to the rectorship of the parish, entered upon that work. The church building was unfortunately located with relation to the growth of the population, and by his endeavors it was removed to a more satisfactory site in the residence district, and the parish was placed where it was surpassed by few in Alabama. From this work he became, in 1891, rector of St. John's, New Decatur, his last parochial work. There he was increasingly subject to the infirmities of age and ill health, and last year was obliged to retire entirely from parochial work. It was found by competent surgeons that his malady was beyond control, and during nearly a year past he has been quietly awaiting his summons in Baltimore, where his nephew, the Rev. W. H. Falkner, is rector of St. Peter's Church. Every care has been given him, and for some months he has lain, almost at the point of death, at the Church Home and Infirmary. His death, as already stated, occurred on the morning of Oct. 3d.

Dr. Spalding was a preacher of marked vigor, and his clearness of expression and of thought were such that he carried conviction almost invariably to his hearers. In theological matters he was an exponent of the Catholic position of the Church, which he stated with such logical force as could not fail to be convincing. It had been the hope of many friends that before he died a collection of his sermons would be made for publication, and he had frequently promised to arrange for such, but it had never been accomplished. He was the author of several pamphlets, however, including *The Incarnation,* the Source of Life and Immortality; *The Church in Her Relations to Sectarianism;* a tractate, *Confirmation and the Bible;* and a monograph entitled *Worship.* Dr. Spalding was a deputy to General Convention from Alabama in 1901, and also, elected as an alternate, sat as a representative from the same Diocese in 1886.

THE NEW APPORTIONMENT.

To the Bishops and Other Clergy:

BRETHREN:—In setting forth the enclosed Table of Apportionment for the current year, as ordered by the Board of Missions, the Board of Managers desires to assure the Church that it has been guided only by what its experience and knowledge of conditions convince it to be the wisest course to be pursued. Submitting the result of its work to those concerned, it is right to state that while the Board realizes that no man nor men can suggest an apportionment to which objection cannot be made, at the same time the history of the Society is enough to show that the best results can be obtained only when all concerned unite to carry out the plans proposed by those to whom the direction of the enterprise has been entrusted. For the work's sake, therefore, the Board bespeaks the cordial coöperation of every Diocese and every parish and mission in each Diocese.

The work is living, and hence the pledges of the Board are of necessity somewhat increased. The amount apportioned to the Dioceses is $600,000 (including $45,000 for the American Church Missionary Society), averaging about 80 cents per communicant, so that if every individual gives "as God has prospered him" there will be no burden imposed upon anyone.

After consideration of all the factors involved, it was agreed that the basis presenting fewest objections is the gross amount of the offerings as showed in the annual reports of the Dioceses. Four per cent of this must be paid into this treasury for the Board's use if its pledges are to be met. But a level percentage works manifest hardship. The Board has therefore taken the liberty of classifying the Dioceses according to the financial strength shown by the amount of their gifts, thus increasing the proportion asked from some and diminishing it for others. This has been done with less hesitation as the past shows that the stronger Dioceses are willing to relieve those that are weaker by increasing their own gifts for this department of the Church's aggressive work.

The Board has felt constrained again to recommend that the offerings of the Woman's Auxiliary and of the Sunday Schools be kept apart. Their past efficiency leads the Board to confidently expect from these sources $100,000 and $115,000, respectively, thus making it possible to ask a smaller amount from the congregations and individual subscribers than would otherwise be necessary.

The Church is reminded that the Board's prime object in recommending this apportionment was not, and is not now, "to get money for missions," but taking for granted that the whole Church desires to have part in supporting the work which all love and which, because it cannot maintain itself, all must unite to support; and knowing how many demands are made on the people, the Board desires to so distribute the amount needed for this particular work as to prevent it from being felt. Except in a few Dioceses, willing to bear it, the amount now asked for is considerably less than one dollar from each communicant; and even this will be reduced by the offerings of the large number of baptized persons not communicants who are always ready to help forward the work that will bless mankind.

The cordial coöperation of most of the Bishops and many of the clergy during the past year has made possible the marked improvement in the condition of things. But if the purpose the Board has in view is to be accomplished, it must have in

addition the coöperation of all the clergy. The amount suggested for any Diocese cannot be equitably distributed among the parishes except by those who know the local conditions; nor will the amount assigned to any congregation be offered by the people unless they are instructed and encouraged by those to whom has been committed the cure of souls. And the policy of the Board will not be perfectly carried out until the offering made to support the work intrusted to it represents every soul in the Church. This, of course, means labor and patience on the part of the clergy. It means cordial and steady help given them by those in the congregation who realize the importance of the matter in hand. But the Board is persuaded that it means also such an enlarged intelligence and increased enthusiasm as will result in improved conditions not only in the Missions, but in the Church at home also.

The Board is prepared to do what it may to lighten the work of any who will ask for its aid. Literature giving information about the work; envelopes and pledge cards; folders for securing subscribers; mite-boxes for families or individuals; anything the Board can do will be gladly done to help the business forward. It believes that wherever there has been a parish that has failed to help in this work, this has been due to some misunderstanding. It therefore urges all who desire further information to correspond with the office at 281 Fourth Avenue, New York, confident that any real difficulty can be removed and any reasonable objection met.

Depending on the cordial coöperation of the whole Church to make efficient the work it entrusts to its agent, the Board of Managers, we remain,

Faithfully yours,
William Croswell Doane,
Arthur Selden Lloyd,
George C. Thomas,
For the Board.

APPORTIONMENT OF AMOUNTS TO BE RAISED IN THE DIOCESES AND MISSIONARY DISTRICTS FOR DOMESTIC AND FOREIGN MISSIONS, FOR THE FISCAL YEAR, SEPTEMBER 1st, 1902, TO AUGUST 31st, 1903.

DIOCESE.	Total Contributions. From Diocesan Journals.	New Apportionment.	Communicants.	Average per Communicant.	Apportionment of last year.
Alabama	$ 88,491 76	$ 2,450	7,478	.32	$ 2,750 84
Albany	384,680 67	15,400	22,933	.67	12,580 33
Arkansas	47,586 46	1,075	3,077	.34	1,516 39
California	184,474 24	6,000	9,638	.62	5,152 19
Central New York	250,599 27	10,000	19,440	.51	8,538 20
Central Pennsylvania	311,848 11	12,500	18,323	.68	11,271 60
Chicago	566,398 53	25,000	23,447	1.09	16,762 90
Colorado	100,411 77	3,300	5,151	.63	3,495 40
Connecticut	606,310 77	27,300	32,799	.83	21,781 21
Dallas	41,644 61	950	3,336	.28	1,320 22
Delaware	69,097 17	1,900	3,440	.55	2,000 64
East Carolina	37,334 84	850	4,119	.20	882 97
Easton	39,661 90	900	3,709	.24	1,435 35
Florida	49,167 13	1,125	3,242	.34	1,560 97
Fond du Lac	57,126 74	1,575	4,649	.34	2,414 80
Georgia	136,435 29	4,500	8,182	.55	4,446 56
Indianapolis	68,347 55	1,900	4,131	.46	1,749 15
Iowa	109,921 45	3,600	7,850	.45	4,991 41
Kansas and Salina	49,650 88	1,700	5,021	.34	1,487 62
Kentucky	95,346 52	2,625	4,670	.56	2,923 86
Lexington	41,179 27	925	2,673	.34	1,289 85
Long Island	775,479 43	34,900	32,925	1.06	30,031 15
Los Angeles	76,469 10	2,125	4,577	.46	2,632 24
Louisiana	98,286 40	2,700	7,837	.34	3,580 52
Maine	97,070 72	2,675	4,395	.60	2,390 08
Marquette	30,694 39	700	2,404	.28	1,181 25
Maryland	331,279 53	13,300	22,977	.58	12,756 87
Massachusetts	789,294 84	35,500	33,460	1.06	37,394 66
Michigan	173,644 49	5,700	15,788	.36	6,240 70
Michigan City	42,508 11	975	2,138	.44	690 90
Milwaukee	203,303 70	6,700	10,468	.64	6,310 95
Minnesota	189,035 41	6,200	12,877	.48	7,417 44
Mississippi	55,018 51	1,250	4,001	.31	1,500 63
Missouri	159,898 77	5,200	7,118	.73	4,231 68
Nebraska	62,146 58	1,725	4,580	.37	2,164 60
Newark	536,488 98	24,100	24,036	1.00	19,891 53
New Hampshire	67,028 15	1,850	4,496	.41	2,072 88
New Jersey	318,140 71	12,800	18,248	.69	11,949 61
New York	2,519,130 57	126,000	75,135	1.67	92,952 65
North Carolina	51,036 91	1,150	4,994	.23	1,371 52
Ohio	280,540 50	11,300	16,779	.67	9,192 58
Oregon	35,800 92	825	2,876	.28	1,302 97
Pennsylvania	1,498,191 25	75,000	50,165	1.50	59,461 85
Pittsburgh	355,275 43	14,200	15,616	.91	12,258 00
Quincy	45,973 36	1,050	2,985	.35	1,458 22
Rhode Island	290,284 98	11,600	11,465	1.01	7,470 60
South Carolina	86,232 95	2,375	6,270	.37	2,683 00
Southern Ohio	185,985 76	6,100	10,381	.58	6,520 86
Southern Virginia	175,202 83	5,700	13,508	.42	7,538 01
Springfield	44,110 71	1,000	4,188	.23	1,154 95
Tennessee	93,410 43	2,575	5,699	.45	2,418 08
Texas	65,112 34	1,800	4,635	.38	2,078 68
Vermont	87,956 99	2,425	5,006	.48	2,435 80
Virginia	193,608 77	6,300	11,029	.57	8,046 44
Washington	304,182 42	12,200	16,308	.74	9,192 96
Western Massachusetts	174,478 78	5,700	8,458	.67	.....
Western Michigan	67,805 90	1,875	5,488	.34	2,048 24
Western New York	369,789 87	14,800	22,123	.67	12,784 32
West Missouri	76,932 56	2,125	4,906	.43	2,333 60
West Virginia	86,378 78	2,375	4,482	.53	2,847 84
Alaska	6,393 60	150	394	.37	196 87
Arizona	9,879 00	225	726	.30	340 76
Asheville	36,384 54	825	1,957	.42	531 68
Boise	12,460 00	300	820	.36	236 25
Duluth	34,572 55	800	2,750	.29	1,442 55
Laramie	27,717 23	625	2,172	.29	1,072 08
Montana	64,333 13	1,775	2,650	.66	1,844 47
New Mexico	15,404 30	350	1,091	.32	359 25
North Dakota	19,263 95	450	1,727	.25	679 53
Oklahoma and Ind'n Ter.	17,346 88	400	1,242	.32	441 25
Olympia	46,530 08	1,050	3,360	.31	2,540 47
Sacramento	52,075 00	1,450	2,500	.57	1,717 76
Salt Lake	27,169 66	625	1,630	.38	916 95
South Dakota	34,623 56	800	5,418	.14	1,170 22
Southern Florida	24,718 26	575	3,134	.18	644 81
Spokane	17,162 81	400	1,620	.24	481 87
Western Texas	22,380 73	525	2,357	.22	665 51
	14,897,341 04	603,775	747640	.80	525,623 60

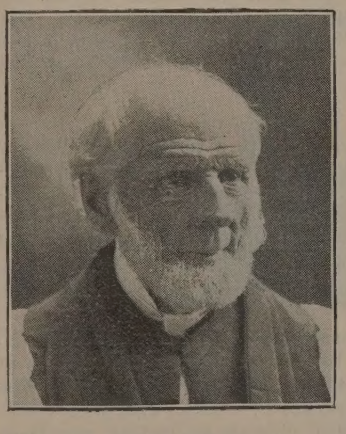
CONSECRATION OF DR. OLMSTED.

IT WAS a noble function at which, on Thursday, Oct. 2nd, the Rev. Charles Tyler Olmsted, D.D., was consecrated Bishop of Central New York. The service was held at Grace Church, Utica, and it is said that fully half of those who desired to attend were unable to get within the walls.

At 7 A. M. there was Holy Communion in Grace Church, conducted by the Rev. John R. Harding, assisted by the Rev. Dr. S. M. Griswold, rector, Rev. Dr. Bellinger, and his assistant, Rev. D. D. Waugh. There was a large number of communicants. The music was by a volunteer choir of 35 voices, including many former members of the regular choir.

Promptly at 11 o'clock the procession entered the west door, headed by the crucifer and choir of Grace Church. Following these came the lay members of the Standing Committee, the lay deputies to General Convention, and then the procession of clergy, headed by the crucifer from the Church of the Holy Cross. The Rev. James W. Clarke and the Rev. E. F. H. J. Massé, as assistant masters of ceremonies, headed the diocesan clergy, and these in turn were followed by clergy from other Dioceses; the Deans of Convocation; the clerical deputies to General Convention; the examining chaplains; the clerical members of the Standing Committee; the clergy to whom were assigned parts in the service; the Rev. W. B. Coleman as assistant master of ceremonies; the crucifer of St. George's Church; the Rev. William Cooke as master of ceremonies; the Bishop-elect with his attending presbyters, the Rev. Samuel Hart, D.D., D.C.L., and the Rev. Philip A. H. Brown; and finally the Bishops, being those of Colorado, Ohio, Nebraska, New Hampshire, Western New York, and the venerable Bishop of the Diocese, the Presiding Bishop for the occasion.

Morning prayer was said by the Rev. Dr. H. R. Lockwood and the lessons read by the Rev. Dr. John H. Egar. Bishop Leonard read the litany. The presenting Bishops were Bishop Niles and Bishop Worthington. The Rev. Dr. W. W. Bellinger read the certificate of the Presiding Bishop, the Rev. Edward H. Coley, deputy registrar, read the certificate of election from the diocesan convention, the secretary, the Rev. James K. Parker, read the testimonials signed by the clergy and laity of the Diocese, the consents of the Standing Committees of the Church were read by the Rev. Dr. John Brainard of Auburn, President of the Standing Committee of the Diocese. The consents of the Bishops were read by the Secretary of the House of Bishops, the Rev. Dr. Samuel Hart.



RT. REV. F. D. HUNTINGTON, D.D., LL.D., L.H.D.
BISHOP OF CENTRAL NEW YORK.

While the choir sang "How Lovely Are the Messengers," by Mendelssohn, the Bishop-elect retired and was invested with the rest of the episcopal habit by his presbyters. All the Bishops united in the imposition of hands.

The newly consecrated Bishop assisted Bishop Huntington in the administration of the Eucharist to the other Bishops, none outside the chancel receiving. The post communion prayer was offered by Bishop Walker. Bishop Huntington said the last collect and pronounced the benediction.

As a fitting close to this inspiring service the beloved Dioc-

esan marched out of the church on the arm of his Coadjutor.

The music was most appropriate and beautiful, with Mr. J. Frank Day as organist and a choir of sixty voices. The choir of Grace Church was assisted by the choirs of the Holy Cross, St. George's, St. Luke's, Calvary, and Trinity, Utica. The music included two processional hymns, *Te Deum* in G by Hopkins, Communion Service in E flat by Eyre, Offertory anthem, "O, Send Out Thy Light," Calkin; and recessional hymns.

The sermon was by Bishop Potter and from the text: "Jesus saith unto Simon Peter, Simon, son of Jonas, lovest thou Me more than these" (St. John xxi. 15)? He treated of the relations of a Bishop to his charge and to his people, and then especially of the relations of the people to a Bishop. He closed with these words to the Bishop-elect:

"I do not wonder, my dear brother, that when bidden to come and stand beside him" (the Bishop of the Diocese, who, he had said, "stood for great ideals, and that it was as a spiritual force, incarnating the mind and heart of Jesus Christ, that he would fain promote its growth") "as his Coadjutor, you should have hesitated to do so. That was a characteristic incident that you related, when the other day in the New York Churchmen's Association, you told us of the letter to you from the venerable Presiding Bishop in which he recalled the visit which, years ago, he and the late Dr. Francis Vinton had together made to Emmanuel Church, Boston, of which the Rev. Frederic Dan Huntington was then the rector, and how Dr. Clark, as he and Dr. Vinton, at the close of the service, were walking away together, said, 'Dr. Vinton, don't you wish that you and I could preach like that?'

"Well, the rest of us, my brother, cannot do that, but we can make an episcopate great by the love that shines through it. I recall with singular vividness the morning when, nearly twenty years ago, you came to me as to your Bishop, with a call from Grace Church, Utica, in your hands. You were then a junior assistant minister in Trinity parish, New York City, and you spoke frankly of the limitations of your work. I told you to go to Utica, you remember, and now they have called you back to serve Utica and all the rest. Your experience here, the warm place that, long ago, you won in the hearts of this people, and, added to this, the enlargement of your horizon as the vicar of St. Agnes' Chapel in New York, have well fitted you, in my judgment, for the tasks that are before you; and you are bringing, as I know, to the Diocese of Central New York, a single and entire consecration of all your powers to the great work before you.

"May God give you the hearts of all your flock, and, day by day, strength for all your burdens. Those have been various, and some of them most difficult, which you have just laid down; and we of the mother Diocese who are now to lose you, know well how grave and perplexing some of them have been. But you have borne them with a singular and beautiful courage and simplicity, and we, who love you and are now to surrender you, can ask no better thing for you or Central New York, than that you shall give yourself to your new office and to your wider work in the same unfaltering temper. May He who loved you and gave Himself for you, show you how, in love and sacrifice for Him and them, to serve the flock to which, now, His voice is calling you."

Notes.

Mr. and Mrs. F. T. Proctor gave a reception Wednesday evening, Oct. 1st, at their home, 318 Genesee street, to Bishop-elect and Mrs. Olmsted and to the visiting Bishops. The spacious parlors were tastefully decorated with flowers, and in the reception parlor was a large panel of nasturtiums, the gift of the Men's Club of the Church of the Holy Cross. Mr. and Mrs. Proctor were assisted in receiving the guests by Mr. and Mrs. T. R. Proctor.

At the close of the Consecration service, Mr. and Mrs. D. N. Crouse entertained all the Bishops and clergy at luncheon at their home, 315 Genesee street. The host and hostess were assisted by Miss Lynch, Mrs. H. P. Crouse, and Mrs. W. B. Crouse. The house was filled with guests and all were hospitably entertaained.

Bishop Olmsted made his first official visit to St. Paul's Church, Paris Hill, Saturday, Oct. 4th, at 1:30 P. M. St. Paul's, of which the Rev. J. B. Wicks is rector, is the oldest parish west of Albany and it is appropriate that Bishop Olmsted should begin his labors in the mother parish of the Diocese.

The perfect knowledge of God is to be obtained only by the perfectly consecrated life. The human soul is a mirror on which the light of God shines: and only the pure mirror reflects the perfect image. We can have real peace only when we are sure that God is directing and supporting us in all the perplexing experiences of life; and we cannot have that certainty unless our hearts are pure, for it is only the pure heart that can see God. The glorious promise of Christ is that if we confess our sins He is faithful and just, not only to forgive us our sins, but also to cleanse us from all unrighteousness. —*Louis Albert Banks.*

TACT IN VISITING THE POOR.

By Mary Johnson Shepperson.

SURELY tact is God-given. Without it, one accomplishes nothing. I have in mind one very earnest Christian woman who always asked, "Does your husband drink?" Adding, "And do you?" She is not popular.

Truly, "It is kind, to be to faults a little blind." Do you allow perfect strangers to cast aspersions on your character, to question you and reprove you?

"Ah, I miss Mr. ——," said one woman; "he was just like a brother. This other clergyman is very good, but he always sees the dirt so fast." These people, although both man and wife had been ill, and so for some weeks unable to earn anything, paid $7 a week for their daughter in the hospital. They did not wish a free bed, for "they could pay by saving." "False pride," you say? Well, they are the ones to settle that question; neither you, nor I.

Dirt is disheartening, so is waste. I find the poor take household hints very kindly, however, if you talk over domestic matters just as you would with some other friend. They will often give you some suggestions. How eagerly some of our chapel "Mothers" listened to a talk on "How to Use Stale Bread"!

My patience is most taxed by untruths. One who for years had been superintendent of our largest city relief bureau, said: "Never let the poor suspect that you do not believe them. Trust them, and they will become worthy of trust." Just recently I called on a family whom I had visited some few months before, when they were in dire distress. The father had been drinking hard for some days. The mother was in bed with a new-born babe. Six other children, shoeless and half-clad, were in the one room—they had a closet in which was the mother's bed—or playing just outside the door. The oldest was a girl of sixteen, forced to leave her work with a dressmaker, "to do at home." My attention had been called to the case by another woman visited. Knowing the facts, and having met the man just as I was leaving, I was rather surprised on my second visit to be told by him that his family had never lacked, and he especially alluded to the time of my first visit! His wife looked to me starving then. Would I have done better to scold him, or to agree with him that he could and would provide a better home for his family?

"There is but One who can give us the strength to do this, and who sympathizes with us, the Man Christ Jesus. He knows all our sorrows, all our temptations—'tempted like as we are,'" I said as a "Good-bye."

Ah, friends, how untruth shrinks away as we behold Him who is *The Truth!* Enter your poor in His class, and He will teach them. It is the *Holy Spirit's* province to convict of sin: *you* can never do it.

Do not be so anxious to "make the best of everything" to the poor, that you are untruthful and unsympathetic. As one woman said:

"Would Sister praise her own broken chairs? Then why praise mine? Does she think I haven't sense to know they're mean, for all her talk?"

One lady, trying to sell some garments for a few cents, "so as not to pauperize," was told that "the clothes had not been asked for, and were not wanted." Nearly all churches and "Poor Bureaus" have cheap garment sales. With a destitute family, really deserving, *give* your help. Do not wait to probe too deeply the causes of misfortune. I rather criticise our relief bureaus for this. While you are finding out the wherefore of starvation, in a given case, the "case" may die.

"You must win the good-will of those you would help," said one worker. "Not unless they love you, will your suggestions have much weight—especially your reproofs."

Pet the children and household animals, and admire pictures and ornaments. Also with foreigners, follow native customs, and talk in their own tongue—generally German or Italian.

In short, "Be pitiful, be courteous." "Be not a meddler in other men's matters." Show yourself *friendly.*

"What do the poor need?" I quote from one who had given his life to the work:

"Money? Better education? More practical wisdom? Amusements? All of these may be summed up in the word, *Friendship.* They need *friends.* Do not speak of *slums* and *cases;* rather of poor *homes* and of your poor *friend.*"

Helps on the Sunday School Lessons.

JOINT DIOCESAN SERIES.

SUBJECT:—*Old Testament History from the Creation to the Death of Moses.*

By the Rev. ELMER E. LOFSTROM

THE TABERNACLE—JEHOVAH DWELLS WITH HIS PEOPLE.

FOR THE TWENTY-FIRST SUNDAY AFTER TRINITY.

Catechism: XXI. The Lord's Supper. Text: Ex. xxv. 1, 2, 8. Scripture: Ex. xxxv. 1-9, and xl. 33-38.

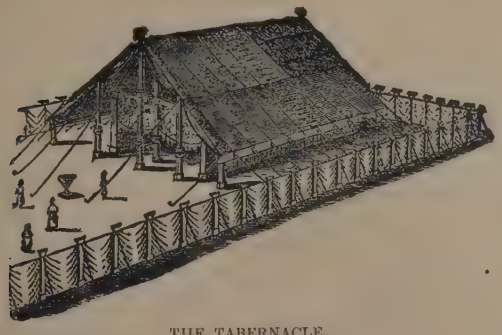
THE rapidity with which the narrative moves from the breaking of the Covenant to its renewal, may mislead us as to the extent of that breach. It really was so serious that Jehovah could not continue with His people (Ex. xxxiii. 3). He would send His angel before them, but they had forfeited the right to His own Presence. When the people realized this, they became truly penitent (Ex. xxxiii. 4-6), and the reconciliation was begun. Moses pitched a "tent of meeting" outside the camp "afar off" to which came the cloudy pillar from the top of the Mount. He could come no nearer the guilty nation. The people stood in the doors of their tents and worshipped. Moses and Joshua went out to the tent, and preparation was made for the making of a new Covenant, made this time in the name of the Lord as "Jehovah God, merciful and gracious, long suffering," etc. (xxxiv. 6). Moses, speaking for the people in penitent humility, asks Jehovah to return to His people and go with them (xxxiv. 9).

The new Covenant was made, like the old, with added warnings and commands as to the idolatry of Canaan. At the end of this forty days, Moses came down and at once began the work of preparing the Tabernacle, which was to be the place for the dwelling of Jehovah among them.

The appointed Scriptures mark the beginning and the end of that work, which occupied the rest of this year, or about seven months.

The first thing enjoined is the keeping of the Sabbath (vs. 1-3). They must take care that in their work for Jehovah's dwelling, they break not His commandment. This command is singled out for reiteration, lest the holy work be defiled by the use of time already sacred to Jehovah.

The next thing is the gathering of materials and work, and this must all be a free, willing offering (v. 9). They had asked Jehovah to go with them. They must provide the tent or "Tabernacle" in which He is to meet them. The people all lived



THE TABERNACLE.

in tents at this time. The Lord would be satisfied with the same kind of a dwelling. But it was larger and better by far than their own tents. Later, when they dwelt in houses of cedar, they replaced the Tent by the Temple. In providing the Tent, they gladly brought all and more than was required, and each brought what he had, or offered to do what he could; every man and every woman had a share.

The lessons to be drawn from these preparations are obvious. The same spirit must rule us when we build in His temple, either materially or spiritually. The work we offer must be our own to give, not robbed from what is already God's. And it must be freely and gladly given, as it must be if we realize to whom we give it, and our own unworthiness.

The Tabernacle, or Tent of Meeting, was a great object lesson, both in itself and in its plan.

In itself, as a whole, it taught first of all by a great object lesson ever before them, that *Jehovah was dwelling with them.* The great Court or Tabernacle was in the centre of their company, either when they were in camp, or on the march. Over it rested the Cloudy Pillar, which commanded attention from every part of the camp. The Presence of their God with them could not be forgotten. It was not, however, intended to convey the idea that His Presence was confined to one spot: it simply emphasized the fact of His Presence. It was, moreover, a distinct and clear foreshadowing of the Incarnation, when, as St. John expresses it, "The Word was made flesh and 'tabernacled' among us."

The Tabernacle was not only the dwelling place of Jehovah, *it was the place where His people could meet Him.* The origin of the Tabernacle points to the part of each in order to secure such a meeting. It was made after the pattern revealed by Jehovah to Moses in the Mount. No part was of human design. So, if God is to be known, He must reveal Himself. But it was made of the free-will offerings of the people, showing that though God shows the *way,* man must give form to it and accept the way.

Beyond this lesson, as all life is a journey toward the final meeting with God, so *the details of the Tabernacle clearly picture the way of salvation.* To make this clear, you must have the Tabernacle and its furniture clearly in mind. Have a picture of it, if possible, to show to the class, and also a ground plan. Make this yourself if necessary. (Small models of Tabernacle furniture can be had from the Milton Bradley Co., Springfield, Mass.) You must be able to locate the position of the furniture. A detailed description cannot be given here, but it is well to bear in mind the three main parts. The Court, 75 by 150 feet, surrounded by a curtain 7½ feet high. This was without covering. In this court was erected the Tabernacle proper, 15x45 feet (ground plan), the side walls of which were 15 feet high. This was divided into two parts, the Holy Place, 15x30 feet, and the Holy of Holies or Most Holy Place, a perfect cube (15x15x15 feet, *cf.* Rev. xxi. 16). The walls were made of staves of acacia wood placed upright in sockets. There was a ridge-pole higher than the side walls, and the general shape is that of an ordinary wall tent. Some old pictures show the Tabernacle as flat with the curtains laid over it as a pall. This is a mistake.

The furniture was as follows: In the Holy of Holies was the Ark of the Covenant, 3¾feet long by 2¼ high and 2¼ wide, overlaid with gold, containing the two stone tablets of the Law, Aaron's rod that budded, and the golden Pot of Manna. This served as the base for the Mercy Seat, which was solid gold,

THE MERCY SEAT.

representing two cherubims. It was between the wings of these that the Glory rested. There may have been also in the Holy of Holies "the golden censer" (Heb. ix. 4).

A rich veil or curtain of blue and purple and scarlet separated this from the Holy Place. Close to this curtain, and in the middle, stood the golden Altar of Incense. On either side, in the Holy Place, stood the seven branched Candlestick and the table of Shewbread. This last also was furnished with spoons with which to put frankincense upon the shewbread and "bowls to pour out withal," evidently wine (Ex. xxv. 29).

Outside of the Tabernacle was the large brazen altar of burnt offering, 7½ feet square, 4½ feet high, hollow and filled with earth (Ex. xxvii. 8 and xxviii. 4). Between this and the entrance to the Holy Place was the Laver—a brazen bowl resting on a base of brass.

The meaning of all this is significant as foreshadowing the approach of God through Jesus Christ, who is the antitype of the Tabernacle. Westcott on *Hebrews* (p. 240) makes the three parts correspond with Christ in His life on

earth, in His Body the Church, and in the consummation in heaven. This much is clear: To begin to draw near to God there must first be Repentance or sense of need, and the Sacrifice of the Saviour, represented by the altar of Sacrifice; but before one can enter the Holy Place (the Church), he must be washed in the Laver of Regeneration. Once within the Holy Place, which was entered only by the priests as representing the people, he must be nourished by the communion of the Lord's Supper (shewbread), and receive light and grace from the Holy Spirit (the seven branched Candlestick; *cf.* the sevenfold gifts of the Spirit, P. B. p. 275; Isa. xi. 2). He must also live in communion with God in prayer, as shown by the altar of Incense. Note that the smoke of the incense only rises when there has been heat enough to kindle it.

Into the Holy of Holies the High Priest entered alone and but once a year. Our High Priest entered once for all for us into "heaven itself, now to appear in the presence of God for us." When He entered, the veil of the Temple was rent in twain, showing that there was forever access by that way into the Presence of God, "through the vail, that is to say, His flesh" (Heb. x. 20), which brings us back to Baptism, by which we become members of Christ (*cf.* also Eph. v. 29, 30, and 32).

For a description of the Tabernacle, see Smith's *Bible Dictionary*, article "Temple," which has also been used in the *Speaker's Commentary*.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

CATHOLIC BELIEF AND TERMINOLOGY.

To the Editor of The Living Church:

IT APPEARS to me unfortunate that men of education, and who have the love of the Church in their hearts, should use language which must necessarily bring about controversies, which at the present time are not germane to the issues which are before the Church. The words of Father Coleman, as I understand it, were, that "All Churchmen were pledged to defend the Invocation of Saints, Confession, Purgatory, and the Mass." Does Father Coleman exactly mean this? Has he not used stronger language than necessary to express the idea he intended to convey?

Now I am a layman and a Catholic Churchman, and I have no objection to the terminology, nor to the doctrines or ideas that are conveyed by these four theological terms; but I do object to the statement that "All Churchmen are pledged to defend" these ideas.

That all Churchmen are pledged to defend the "Faith once delivered unto the Saints," is undoubtedly true; but there were many cults and doctrinal speculations which were developed prior to the division of the Church, which are not *"de fide"* and which Churchmen are not "pledged to defend." Let us consider the four points separately:

The Invocation of Saints is a pious and devout cult that was undoubtedly used in the primitive Church. In my opinion, it is in no way objectionable; but it has never been adjudicated on by the Undivided Church, is not *"de fide,"* and all Churchmen are not pledged to defend the same.

I can readily understand that an American or English Churchman might consider that the cult was unsuited to the Anglo-Saxon habits or mind, and that it was not advisable to attempt to re-establish its use as a "working system" in the Anglican Church in the present age. Any Catholic Churchman can with perfect propriety take that position.

By Purgatory is always understood the Roman Catholic form of the Doctrine of the Intermediate State. The word Purgatory has become a technical term, and always conveys the idea of a particular doctrine. While the primitive Doctrine of the Intermediate State is *"de fide,"* the Roman form of the Doctrine is not, and Churchmen are not pledged to defend the same.

The Power of Absolution is unquestionably *"de fide"* and every Churchman is pledged to defend the same; but the form of confession and manner of making it is a question of Church discipline, and men may properly have different views upon the subject. The word Confession, as used in the text, always conveys a certain idea to the average Churchman, and that idea is not one of the things which he is "pledged to defend."

It has been argued by many Catholic Churchmen that the word Mass is merely the ancient Catholic name for the Celebration of the Holy Eucharist. This is not exactly fair. It stands on the same footing with the claim that the word Priest is merely an abbreviation of the word Presbyter.

Those who use the term *Mass* mean to convey the idea that they consider the Holy Eucharist as a "Sacrifice for the Quick and the Dead." This Doctrine is undoubtedly *"de fide,"* and every Churchman should feel himself pledged to defend the same as "the faith once for all delivered unto the Saints." But the word *Mass* has also a technical meaning, and refers to the manner of celebrating the Liturgy; on this point men may properly differ.

Garland N. Whistler.

Fort Wadsworth, Staten Island.

To the Editor of The Living Church:

WITH regard to the evident confusion of names with things, permit me to make the following observations:

One does not necessarily deny the substance, or form, either, of ecumenical dogma, because he does not describe said dogma by terms which, though they have obtained considerable currency, were not the terms of the original decrees or definitions. Case in point: We do not have to say "Mother of God" when *"Theotokos"* was prescribed and established. I now intend to re-open no closed controversies, nor even to suggest a doubt that *"Theotokos"* and "Mother of God" are, when the latter appellation has received the proper understanding, of which it is clearly capable, not exactly equivalents. But one is an ecumenical term and the other is not.

Now as Catholic doctrine could not by its nature be limited to the occasional pronouncements of Universal Councils, we might add that doctrine, having prescriptive authority, falling under the Rule of Vincentius, admits of a freedom as to its terminology that cannot in any wise be permitted with the names and words of ecumenical decrees. We may see that when a matter of disputed doctrine is to be settled, the name to be given it gains an importance, which comes partly from the value of the substance which it is intended to identify, and partly from the dispute raised regarding that substance or doctrine. The proper description of a person either natural or artificial (a corporation) in a will, serves to carry out the intention of its maker. His bequest does not miscarry, or revert to the residuary legatee, but reaches the hands of the intended beneficiary. And this particular identification also settles all disputes regarding persons.

But with regard to doctrines, whose substance has been and is being described by various terms in various communions, we feel that ecumenicity can lie only in the substance of the belief, as the words here are not the question. The Latin communion calls the Eucharist the "Mass," the Intermediate State "Purgatory," and explains the manner of the Real Presence by the word "Transubstantiation." Now the Eastern communions do not precisely use the same words; sometimes, though, the Greek word is almost, if not exactly, an equivalent, as in the case of Transubstantiation. But it would be claiming too much to say that this created an ecumenicity about a word, as in the case of *"Homoousion,"* because only material agreement exists and not a literal and exact correspondence. So far as we know, the Greek equivalent only equals what Anglicans call "The Real Objective Presence," whereas the Latins first predicate this Real Presence in order to explain it by the doctrine of Transubstantiation.

This suggests what unsafe conclusions can be arrived at by reasoning that is either too ambitious in motive, or too easy and slipshod in method.

One of your correspondents, Mr. W. W. Barnes, has really given us the best concrete instance for our criticism that names and things are not always equal. The various parts of the "Working System" pointed out by him, were not in those first six centuries identified by the names which he gives them. There never has been an ecumenical agreement on any of them, though the substance of them may have received, after the rule of Vincentius, such agreement. The universality of the terms is not co-extensive with the substantial doctrinal agreement. They are not, therefore, ecumenical.

Now this naturally places the advisability of the use of terms like "Mass," "Purgatory," "Invocation of Saints," "The

Hail Mary," in a position less characterized by certainty than some of my fellow correspondents have professed to regard it.

In other words, the terms themselves do not seem nearly so necessary, or rather desirable, on account of an over-painted and exaggerated idea of ecumenicity; but even objectionable, as the difficulties of our work are regarded.

I need not dwell at length upon these difficulties, for most priests are aware of them. Besides, I prefer to take a cheerful view of the situation, and not to paint it in gloomy shades and sombre tints.

But realizing the disparity that must lie between Mr. Barnes' "Undivided Church," of the first six centuries, and our externally divided Church of the twentieth century, I ask my friends if it is not better to have the things without the names, than not to have the things at all?

And so I maintain that the doctrine of the Real Presence, the Catholic belief in an Intermediate State, and many other realities in the Divinely instituted order of grace, neither stand nor fall with "Mass," "Purgatory," and their etymological kinsmen. And I would also respectfully suggest that permanent results without these terms would be far more gratifying than it is easy to make their admirers believe.

Mason City, Ia., Sept. 30, 1902.

(Rev.) Fred'k A. Heisley.

To the Editor of The Living Church:

IT IS unfortunate that the relative importance of the subjects under discussion should have been confused by your correspondents on Terminology.

The asking of the prayers of the saints doubtless is a Catholic custom, because it is a natural custom, but, I take it, devotion to the Blessed Saints, precious as it is to many, is hardly to be placed in the same category as Confession, Purgatory, and the Mass.

I have found that most thoughtful conservatives will assent academically to the Catholic devotion, and I doubt if there are many Protestants whose mother or father died in their early years who have not exemplified in practice the principle from which the devotion springs. It may not be amiss to point out to Protestants that a Catholic, more than any other religionist, feels the evil of the evolution of the Romish doctrine of Invocation of Saints. When in Italy one finds the altar of the Blessed Sacrament deserted while the altar of some miracle-working saint has its crowd of devotees, it is the Catholic who feels the shame.

Confession, Purgatory, and the Mass rest upon other grounds. The *doctrine* of confession is settled for a Churchman in the Ordinal. Its elimination would make the Ordination Sentence immoral. We need go no further than that. The *practice* of confession, as evangelical, is too well attested to need argument. Probably there are few of our Catholic clergy who have not heard the confessions of people who would have persecuted them for teaching it—heard them when the persons had convicted themselves of sin.

We might refer the Rev. H. A. Stonex to Charles Kingsley, as certainly a safe expositor of the term *Purgatory*. The term is not a matter of revelation, but is convenient.

The testimony of an old and staunch Evangelical and anti-Ritualist is well known: "The term Mass is both Edwardian and legal." Whatever its etymology, it conveys a distinct idea to the minds of the plain people. On the other hand, the Philadelphia Catholics have taught us that a rigid adherence to certain terminology is not necessary to a rigid adherence to Catholic faith and practice, and I think there are no more uncompromising Sacerdotalists, or more successful.

I know many who would like to see a series of colloquial instructions on these subjects in the columns of The Living Church.

Richard H. Gushee.

Ontario, Cal., Oct. 1, 1902.

[An editorial consideration of this subject, which we had prepared in the hope of reconciling the divergent views which have been expressed, is crowded out of this issue, but will appear next week.—Editor L. C.]

PREHISTORIC RELICS WANTED.

To the Editor of The Living Church:

PHILLIPS ACADEMY, Andover, Mass., has recently established a Department of Archæology. My object in writing you is to encourage the preservation of stone, bone, and clay prehistoric art forms. In your section of the country are frequently found various "Indian relics." These have a direct bearing on the history—or rather pre-history—of America, and as such should be preserved in fireproof buildings for the study and edification of present and future generations.

I am persuaded that there may be persons who have found some remains of the ancient Indian tribes, "Mound Builders," etc., and that, possibly, they would be willing to send them to us. We shall be glad to pay express charges on any and all boxes of specimens sent to us, to mention the gifts in our report, and to give the donors due credit in our exhibition cases.

All these axes, pipes, spear heads, clay vessels, and "strange stones," should be carefully preserved somewhere, where they may be of service to the public and to science. Archæology—technically followed—is a new science in the United States, and it is more important than the average reader imagines, for these "stone relics" have a direct bearing on the antiquity of man.

I shall be glad to correspond with persons who have "relics" in their possession. Thanking you, I am,

Andover, Mass., Sept. 27th, 1902. Yours very truly,

Warren K. Moorehead,
Curator.

DOCTRINE OF THE HOLY ANGELS.

To the Editor of The Living Church:

THE prominent, the needed, the happy way in which you advocate a more general observance of Michaelmas, in your paper of Sept. 27th, is worthy of special thanks from your readers. I read your editorial yesterday from the chancel, as a prelude to my sermon upon resistance to temptation to sin, based upon the collect for the day. This, to a little congregation near to where I am summering.

St. Michael and All Angels should stand next in our interest and affection to All Saints, of the great minor days. As you intimate, an antidote to the lapse of spirituality and the gain of materialism, is a thorough belief in the holy angels and their ministrations, as well as a belief in the communion of the Saints, and their and our intercessions.

September 28th, 1902. Wm. Copley Winslow.

BISHOP TALBOT AND THE COAL STRIKE.

To the Editor of The Living Church:

IN A communication published in several of the New York newspapers to-day, the Church, through the office of Bishop Talbot, appears to have been committed in favor of the coal barons of Pennsylvania. Had the Bishop confined his remarks to the denunciation of the lawlessness within his Diocese, no fault could be found with them; but when a man occupying the position he does in the Church publicly defends the stand of "Divine Right" Baer and his other autocratic associates, who stubbornly refuse to arbitrate, is it any wonder men point to us as the Church of the aristocracy and of millionaires?

If the Bishop of Central Pennsylvania cannot remedy the situation by using his influence with his friends, the mine-owners, or with the mine workers, then he has no right to parade his sympathies before the public. In so doing, he appears as the mouthpiece of the Church, and by his sentiments unwittingly represents her as the enemy of working people, and as the special guardian of trusts and millionaires. At any rate, there are Churchmen in Massachusetts who have no sympathy with the bungling policy of the coal barons.

Boston, Sept. 29th, 1902. Fred H. Glasby.

[We think the Bishop of Central Pennsylvania would be the first to declare that he spoke only as an individual, and not at all as committing the Church to his statements.—Editor L. C.]

CATHOLIC CHURCH OR CATHOLIC PARTY?

To the Editor of The Living Church:

IF I have read The Living Church aright, its position has been, that all members of the Protestant Episcopal Church are Catholics, and are entitled, as they should desire, to be called by that name. I understand that it repudiates for itself any connection with a "Catholic party," and deprecates the existence of any such party, even while the Church retains that title which it desires to see replaced by another. In particular, it offers the right hand of fellowship to Evangelicals, and urges them to assume their rightful position in the "American Catholic Church."

Now whatever effect all this may have produced on Evangelicals, it has had a very happy effect upon some, who are neither Evangelicals, nor Broad Churchmen, nor, in what has

been the partisan sense of the term, *Catholics*. Of these the present writer gladly avows himself to be one. Yet to a constant reader of The Living Church there appears from time to time a use of the word "Catholics," which can be applied to none but a distinct set of men in the Church, and if the line is to continue to be drawn between them and others by the use of this word, the mere disuse of the word "party," will be of little avail.

Even before the Oxford movement itself, there were leaders in this Church, who always claimed for her her Catholic character, and found little comfort in her official name. And their successors, whether leaders or not, while they rejoice in that movement, and accept as teachers and patterns such men as Keble, Pusey, and Liddon, do not feel themselves bound to follow, in doctrine or usage, in things never declared by the universal Church to be of the essentials, that which, however widely prevalent, has not as yet been imposed or authorized by that Catholic Church, to which they, by all Catholic principles, are bound to look as their spiritual mother.

To such as these, the adoption of the name "The American Catholic Church in the United States" means the denial to the Roman Church of universal jurisdiction or indeed any rightful jurisdiction according to ancient canons, in the United States, and the recognition of all members of the Church now called Protestant Episcopal as Catholics. But it does not mean—and their course would be very different if they thought it could be made to mean—all that the term *Catholic* sometimes seems to mean, in the eyes of those who have used it most freely.

F. W. Hilliard.

[We cordially welcome the above frank expression of our correspondent, and the opportunity thereby presented to state our own use of the term *Catholic*.

We hold that that organization called the Protestant Episcopal Church is a national, localized, constituent portion of the Holy Catholic Church. We hold that every one of its baptized members is a Catholic, every one of its priests a Catholic priest, and every one of its Bishops a Catholic Bishop.

In a lesser sense, we have sometimes used the term *Catholic* to refer to those Churchmen who are working to secure a revival of that spirit, and a recognition of that point of view of the Church, which is primitive rather than modern. In this connection we generally say "Catholic Churchman." This lesser, narrower use of the term is also historic; thus, Arius was a Catholic by virtue of his Baptism, a Catholic priest and Bishop by virtue of his Ordination, but was not esteemed a Catholic in the further sense that Athanasius was so called. He may be called a Catholic by profession but not by practice. A like limitation of the term may correctly be made to-day in the case of men who, baptized and ordained, yet fail to realize or to act upon those Catholic principles which ought to guide them in their life work. The official recognition of Catholicity, kept constantly before the people by being embodied in the official name, would tend to increase this realization among clergy and laity alike. It would exclude only those who, like Arius, definitely repudiate that which Catholicity involves. It excludes no one but the man who excludes himself.

Hence, Catholicity is for the most part a matter of degree, in our clergy and people. And the reason the term is sometimes used in a limited sense, is that no other descriptive name suggests itself for those who are working for the larger realization of Catholicity. They repudiate the term *Ritualist* as offensive, and as referring to one single, minor phase of Catholicity. In short, they try to realize—they do not always succeed—the unpartisanship which is implied in the correct use of the term *Catholic*.

We have seen definitions of the term which narrowed its application to only a very few in the Church, who perhaps confuse Catholicity with minor details or phases of Catholicity; but we think this misconception of the term is not general among those who call themselves, and who try in good faith to be, Catholics.—Editor L. C.]

THE LIKENESS OF OUR LORD.

To the Editor of The Living Church:

I HAVE noticed Mr. H. W. Bell's communication in The Living Church of September 27th, in which he makes the statement:

"that until the ninth century in all representations, our Blessed Lord was beardless. It was not until then that artists and sculptors, bringing forward their private fads into prominence, grew a beard on the Redeemer's face."

Such an unqualified statement would hardly require contradiction except that it might be the means of establishing error in those unacquainted with the facts. That there are some who, like Canon Farrar, encourage the idea that our Lord was beardless, there can be no doubt. A few allegorial paintings, on the walls of the Catacombs, of the Good Shepherd, are the reasons for this error, but the pictures of our Blessed Lord in the Catacombs represent Him with a beard! It is sufficient to remember that representations of the Saviour in the activity of His ministry—thirty to thirty-three years of age—represent a normal, manly Hebrew, of Anno Domini 33, when *men* wore beards. If Mr. Bell will consult Perret's magnificent work, *Catacombs of Rome*, vol. I., he will see the Saviour represented, as in several other pictures of the Catacombs, with long hair, moustache, and the usual beard divided in the centre. If he wishes to see all the earliest and most celebrated pictures of the Saviour, let him consult the great work of Thomas Heaphy, edited by Sir Wyke Bayliss F.S.A.; title, *The Likeness of Christ*, being an inquiry into the verisimilitude of the received likeness of our Blessed Lord. Also, *Rex. Regnum*, a painter's study of the likeness of Christ from the time of the Apostles to the present day, by Sir Wyke Bayliss, F.S.A. All of these most rare and ancient pictures *with the exception of a few which are used as illustrations of error*, represent our Blessed Lord *with a beard*.

The following clipping from an English paper may be interesting in this connection:

"Lecturing at Richmond (England) last night, Mr. Bayliss, President of the Royal Society of British Artists, taking as his subject the authenticity of the commonly received portrait of Christ, said that the likeness of Christ was not the invention of the genius of some great painter, but was the real likeness of the real man. By the likeness of Christ he did not mean this one or that one, but the likeness that painters in all ages had before their minds when they were tempted to portray His visage. It is a fixed type. No painter of our time would dream of altering it, or claiming it as an invention of his own. Mr. Bayliss proceeded to trace the sacred likeness back through the centuries, *always practically the same*, until he traced it actually to the time of the co-temporaries and His Apostles. And it was quite certain that St. John, St. Peter, and St. Paul would not have sanctioned the perpetration in the churches of a likeness that they did not recognize to be true."

Hoping that this may afford some solace to the correspondent whom Mr. Bell has seen fit to attack, I will offer a quotation from Heaphy's superb work on the *Likeness of our Saviour*:

"In the Sacristy of St. Peter's is a picture accounted so holy that no layman may look upon it, and even the Holy Father himself only inspects it one day in the year, Palm Sunday. The antiquity of this work is well authenticated, and its *ascertained history reaches back directly to the second century*. The picture consists of a life-size head of our Lord represented as lying during the three days in the sepulchre, or at all events, at some point of time between the Crucifixion and the Resurrection. Independently of all questions of age, it is a production that must stand alone for its extraordinary conception and the power, indeed inspiration, with which this conception is worked out. So replete is this image with concentrated thought and feeling, that it almost forces on us the conviction that unless he that produced it was in the fullest sense of the term inspired, he must have *seen* that which he depicted."

Like all the celebrated pictures of our Blessed Lord, the painting represents the usual moustache and beard. This description ought to be enough to settle for all time the question as to whether our Blessed Lord wore a beard or not.

W. Thornton Parker, M.D.
Member of the Confraternity of Compassion, "The Misericordia."

Northampton, Mass., Oct. 3d, 1902.

To the Editor of The Living Church:

OUR Lord wore a beard. This is a Jewish fact, as opposed to mere Gentile guessing to the contrary. It is beyond question. Until the present century nobody of Jewish blood was ever seen without a beard, and even to-day no true, orthodox Jew can be found beardless. A beardless Christ must be an anachronism historically and artistically, and this all artists know too well. The very early type of Christ as a beardless youth was prevalent in pictures and in mural paintings of the pagan period of early Christianity, as a natural concession to, and exemplification of, the Greek idea of what a god looks like! A Greek god *with a beard* was beyond Greek conception, so the Greek influence in the early Church, both at Rome and elsewhere, was strong enough to produce the Greek Christ in pictures, mosaics, and in gilded Church glasses. So Christ is seen without a beard in the raising of Lazarus (early fresco), and in the fresco of Christ as The Good Shepherd in the cemetery of San Calisto, Rome, in both of which heathen art presents to us the heathen (Greek) conception of Christ as Divine.

After the time of the Emperor Constantine and the Nicene Council (325), the bearded Christ began to appear, until it assumed supremacy over the beardless. Now this later and bearded type was nothing but the return to the original Jewish type, since Christians no longer wanted a Christ that meant unnaturalness and subserviency to Greek religious ideas. So much was the beardless Christ a mere Greek conception of our

Lord's divinity, that in the mural paintings and mosaics thus representing Him, He can hardly be differentiated from Mercury and Apollo. In fact, the actual face and form of this beardless Greek god is at times reproduced in the Person of our Lord!

In short, the original, primitive, Jewish Christ was bearded beyond question, to be succeeded by the smooth Greek face of Apollo, Mercury, and Orpheus, which in turn gave place under the Christian empire to the true and Jewish Christ.

Mr. H. W. Bell, in The Living Church of Sept. 27th, states that not until the ninth century did Christ become bearded. This is wrong, for I can lead him to Rome and Naples and point to him busts and mosaics of the Jewish Christ, with full beard, that belong to the fourth, fifth, sixth, and seventh centuries respectively, while many others are of supposedly earlier date—as early as the second and third centuries (100-300). All those artists to-day who represent the Jewish prophets, Amos, Hosea, etc., as beardless, are violating Jewish custom and Jewish law in so doing. Nobody but criminals, in Bible times, among the Jews, went without beards and full heads of hair, and the same custom prevails to-day in the same Oriental lands and in north Africa. Roman Catholic priests in Oriental countries wear beards, also their Bishops, and whenever a Roman priest without a beard in America plans an Oriental trip, he prepares for it by growing a beard, if he be intending to travel alone and hopes to stay long, for thus only—with bearded face—can a man expect to be respected; the beard being a mark of manhood and freedom, while the shaven face means the criminal and the slave. (Vide my article in *Church Eclectic,* June, 1901, on "Christ's Conformity to Jewish Custom.")

Portland, Ore., Oct. 1, 1902. A. Kingsley Glover.

THE MEXICAN EPISCOPATE.

To the Editor of The Living Church:

THERE are some facts which need to be known and duly considered, in order to an intelligent appreciation of conditions in Mexico. Only as these conditions are appreciated can there be wise and statesmanlike action in the case of the Mexican Church.

1. There is the *difference of race.* If it is difficult, as it confessedly is, for men of the same race fully to understand each other, how much more *must* it be so for different races to do so! We Anglo-Saxons do not understand the so-called Latin races, whether European or American, nor do they understand us. The Americans and the Mexicans are about as far apart, in this particular, as it is possible for two peoples to be.

2. There is the *difference of genius.* Our ideals are different. We do not look at things from the same point of view. What seems natural and proper to one does not seem so to the other. *We* take no account of things which seem to *them* of the first importance, and *vice versa.*

3. There is the *difference of education.* The very word has not the same meaning for them that it has for us. Using it in our sense, the difference between us is very great. For instance, the best educated Mexicans know the world almost exclusively through French literature. They regard the French people as the brain of the human race, and the French Revolution as having given birth to human liberty. Their idea of morals comes partly from the same source, and partly from the Spanish Romanism which has dominated the country for more than three hundred years.

4. There is the *difference of customs.* These are the product of the differences already mentioned, with others due to climate and special circumstances.

Now add to all this that there exists in the mind of the masses a deep-rooted and persistent suspicion of the Americans. This, unfortunately, finds some justification in the facts of history, and it is continually fomented by people as far apart as are the Roman clergy on the one hand, and the Jacobin politicians on the other. Both these, with their following, regard every American enterprise in Mexico, from a Protestant mission to a commercial investment, as a means towards the conquest and annexation of the country. And they oppose all concessions, of whatever character, to Americans. All Mexican Protestants are accused of selling themselves for American gold.

It is evident that in these conditions our ecclesiastical relations with the Mexicans require great wisdom on our part, and that without it we shall not be able to benefit them as we desire to do. It is far easier to drive them further from us than to draw them nearer to us; to do them harm rather than good.

The first thing to which we have to make up our minds is that we must respect their rights, and not look upon their ideals and customs with contempt because they differ from ours. Where they are plainly evil, or prejudicial in any way, we must help the people to recognize the fact and correct them—not because they are different from ours, but because they are not in accord with the truth or with right principles. We cannot, nor should we desire to, Americanize this people, but must be content to encourage and help it to develop along the lines of its own racial and national character—the only lines upon which it *can* develop—as is its indisputable right. Here we have one of the strongest arguments for the establishment of a native episcopate. The Mexicans *cannot* be reached through the Americans resident in Mexico.

That this was the spirit in which the American Bishops acted at the beginning is evident from the history of the relations between them and the Mexican reformers. Had it not been for this, there would never have been any Mexican Church. Let it be remembered that there was in those days no idea of an American Mission. The American Bishops encouraged the reformers to organize a Church; ordained men for them; entered into a formal covenant with them as a National Church; and pledged themselves, conditionally, to give it the episcopate. Unhappily, when they fulfilled their pledge, they consecrated only one of the Bishops-elect of the Mexican Church, and he an American, although it had been hoped that the first Bishop might be a Mexican. This consecration is responsible for all the evils which followed, and this American Bishop proved so utter a failure that the Church itself came near being destroyed. Nothing but the continued protection of the American Bishops, and the faithfulness of its other American friends, with the devotion of a few of its own clergy, saved it and enabled it to continue its work.

Having, however, chosen as its Provisional Bishop the Presiding Bishop of the American Church, it has carried that work forward, under his jurisdiction, quite as successfully as could have been expected; and it is now a well-organized National Church, governing itself by its own canons; possessed of its own Liturgy and other Offices; and lacking only a *sufficient* episcopate to enable it to utilize its forces to the best advantage.

I hope that this statement of facts will enable those who read and consider it, to appreciate what we in Mexico so clearly see, viz., that in order to the doing of any permanently successful work in this country, it must be carried on on the lines which have been followed hitherto. I told Bishop Williams, in 1893, when there was some confusion of thought as to the status of the Mexican Church, that I was willing to remain in Mexico on condition that we should work on these lines, but that I would not stay here an hour as the superintendent of an American Mission, because I was sure that it would be a waste of time, labor, and money. The advance made since then has been so great that there is no possibility of going back to the conditions of those days. Both Americans and Mexicans are fully committed to the National Church idea, and the only practical course is to exploit it to the uttermost. To do anything else would be to change the situation so entirely as to place the Mexican Church in a new and false position before the people, and to seem to justify the taunts of its enemies: that it is only an appendage to the American Church, under the dominion of its Bishops, who do not intend to let it pass from under their control, and that its members are sold to the Americans, and are their unpatriotic and traitorous instruments for the subjugation of their country to American dominion. Should the Mexican Church be placed in such a position, what progress could it be expected to make? Certainly no new members would be added to it, and it would be only a question of time as to when the few who might remain faithful would die off, and so all that has been done would be lost.

That the American Bishops recognize the importance of these facts, and are disposed to supply the lacking episcopate, is evident from the consent given by more than a constitutional majority of them to the consecration of the three Bishops-elect. If questions as to the legality of their action have caused a temporary postponement of the consecrations, we must wait patiently until these questions can be settled, in full confidence that that action will then be re-affirmed. H. Forrester.

City of Mexico, September 30th, 1902.

To the Editor of The Living Church:

I HAVE just finished reading "Memorials of Dean Lake" of Durham, whose opposition to the consecration of Señor Cabrera, as Protestant Bishop of Spain, is now a matter of history. And all the arguments used by this eminent Churchman,

who was senior proctor at Oxford when my dear friend and colleague, the Rev. John W. Knott, was junior proctor, seem to apply to the consecration of the Mexican Bishops.

In this book I find a statement from the venerable Dr. Ellicott, Bishop of Gloucester, which places the whole matter in a very serious light. And it must be remembered that Dr. Ellicott is a pronounced Low Churchman, whilst he is probably the most learned man on the English bench of Bishops. He was secretary to the Lambeth Conference.

The Bishop of Gloucester writes:

"Can any Church in this community with reference to those primitive and established principles of jurisdiction on which stress is laid both in the resolution and in the encyclical letter of the Lambeth Conference—coöperate in the consecration of a Bishop in Italy, Spain, or elsewhere?"

Brooklyn, N. Y., Oct. 4, 1902. Thomas P. Hughes.

MORE ORIENTAL MENDICANTS.

To the Editor of The Living Church:

MAY I, through your columns, offer a suggestion to the brethren, *in re* Oriental Mendicants? Only a short time after the letter on this subject was reproduced in your columns from the London *Church Times,* I had the honor (?) of a visit from one of these tramp-priests—with all the usual endorsements that no one could read, plus those others that had been given by easily gulled parsons, certifying that, in their "opinion" (?) his credentials were genuine, and his mission a commendable one! !

The letter of the Rev. Mr. Burleson in this week's Living Church suggests to me that possibly my experience might help others—not the Mendicants.

In glancing over his credentials, I found two from personal friends; one a class-mate at Sewanee twelve years ago. I assured him that these were not worth the paper on which they were written, since my friends could not possibly know anything about him, except what he had fooled them into believing; and that I would gladly give him a certificate that in my "opinion" he was a fraud and humbug—if he would promise to show it along with the others! Of course he got mad. I also told him that his breath indicated that he had invested a little "for his stomach's sake" at our local Dispensary. Of course he denied this vehemently; but "odors speak louder than words" —even excited words! I then told him of the warning in The Living Church, and that I would have that warning reproduced in the next morning's local paper, together with my "opinion," to off-set that of my friends and others who had been beguiled into giving him *quasi* endorsements.

You can imagine the results! The letter and warning appeared on the first page next morning; but the tramp in clerical dress, foreign language, and dirt, left town immediately; he at least knew enough to appreciate the fact that the "opinion" of the local clergyman would have considerably more weight than would all the credentials he could produce—such as they were.

Moral:—As so many of our people neglect to take and read the Church papers, let the clergy see to it that these "Oriental Mendicants" are not furnished with testimonials that will enable them to ply their trade successfully; and when one is found in the parish, meet him—this will require no effort on the part of the rector! Then give your people the benefit of your "opinion" through the local paper, which all will see; and you will save them many dollars, help the cause of legitimate foreign Mission work, and probably not take one cent away from the building of churches and schools in the Far East.

Yours faithfully,

Troy Beatty.

The Rectory, Athens, Ga., Sept. 30, 1902.

THE NEW APPORTIONMENT.

To the Editor of The Living Church:

I BEG to enclose herewith Apportionment Tables,* in conformity with the resolution of the Board of Managers, passed at their meeting on Sept. 16th, with letter explaining the same.

It will greatly aid the Society in its work if the matter of the Apportionment for this year can be taken up promptly throughout the Church and offerings made by the parishes and missions at an early date. Last year it was three months after the beginning of the fiscal year before we were able to put out any statement, in view of the fact that the Board of Managers were only instructed to do so by the Board of Missions in October. Notwithstanding this fact, the success which attended the matter was beyond all our expectations, and I feel quite confident that as the subject has been so prominently before the Church, the results will be much better during the present year. Information will be furnished monthly respecting the progress of the plan and due acknowledgment given of all moneys contributed thereunder. Should anything further be desired at any time, I beg that you will not hesitate to address me upon the subject.

Appreciating all that has been done in the past, and asking for your earnest and hearty coöperation in the future, I am,

Very sincerely yours,

George C. Thomas,

New York, Sept. 30, 1902. *Treasurer.*

* These are printed on another page.

CONGREGATIONAL MONKS.

To the Editor of The Living Church:

I RAN across the following from the London *Globe* which may be of interest to readers of The Living Church, since it is said "imitation is sincerest flattery," and proves that the religious life has not entirely lost its power for good work, even among those who up to this time have "detested" the idea:

"Taking the simple rule of St. Francis of Assisi for a model, and wearing a plain black gown and cape, a new order of friars has just burst upon the religious world from Westminster Congregational chapel. These nonconformist friars have taken unto themselves the name of of the old Roman Catholic order of which Thomas à Kempis was the most celebrated member, and are to be known as 'Brothers of the Common Life.' The Rev. R. Westrope has resigned the ministry of the Congregational chapel in question to devote himself to this new sphere of work, whose development will certainly be watched with curiosity."

What would be the clamor were a "Protestant Episcopal" clergyman to do as the Rev. Mr. Westrope has done!

Galion, Ohio, Oct. 3d. J. G. Monnette, Jr.

IN CHURCH.—A RHAPSODY.

Swing, swing, sweet censer, fill the air
With perfumed breath of whispered prayer.
Stay, golden moments, while I greet
The coming of our dear Lord's feet
To touch His temple's hallowed shrine,
And ope the door to joys divine.

Swing, golden censer, while my soul
Uplifted, waits its sacred dole.
Borne on the incense-laden air,
My heart exhales itself in prayer,
On wings of lowly faith to rise,
And live anew in Paradise.

Swing to the rune of Sanctus bells,
'Mid lilies pure and asphodels,
And mystic samite, gold-enwrought,
And all that Love and Faith have sought,
To make His dwelling place more fair.
Give of thy spices rich and rare,

The precious gums, the tears of fir,
Sweet frankincense and bitter myrrh,
Symbols of love and sorrow dire!
Man's earthly hopes, his vain desire,
The crucifixion of his soul,
Are burning in thy golden bowl!

Swing to the music sweet and dim,
Of Eucharist and vesper hymn,
The voice of vested priest in prayer.
The breath of a diviner air
Enwraps my spirit like a sea
Of calm, supernal mystery,
For God Incarnate speaks to me!

Isabel G. Eaton.

It is a pity that we are all so prone to lean upon an arm of flesh, when "underneath us are the everlasting arms." It is a greater pity that a few words of sympathy and little acts of kindness from loving human friends will do more to heal our broken hearts than all the blessed promises and great treasure of God's love. But we are human and very weak, and God, who made us, knows our needs and gives us friends whom we can see and touch, and comforts us through them.—*W. B. W.*

Literary

Vital Religion, or the Personal Knowledge of Christ. By G. H. S. Walpole, D.D., Principal of Bede College, Durham. New York: E. P. Dutton & Co. Price, $1.00.

It is a great pleasure to us to receive this new volume by Dr. Walpole. Those of us who were privileged to be his pupils in the General Theological Seminary, or who attended his Spiritual Retreats, know how deeply religious and devotional his teaching always is. This volume on personal religion, or conscious relationship with our Lord, is most timely, and well deserves a place in the series of The Church's Outlook for the Twentieth Century. Many Christian people seem to lack that personal and direct fellowship with Jesus which is so necessary to true religion. We need to be told that there is a true doctrine of Conversion, and that a true conversion to God involves a personal acceptance of His pardoning love and a realization of our own sinfulness. Dr. Walpole has done good service in teaching us the need and blessing of personal relations with our Lord. While membership in the Catholic Church, the reception of the Sacraments, and fufilment of religious duties are all necessary, it is quite possible for us to have all these things and yet be unconverted, and in no vital and conscious union with our Saviour. "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

The joy of religion and the strong, energizing force of the Christian life, come from conscious union with Him who died that we might live forever. F. A. S.

The Key to the Missionary Problem. Thoughts Suggested by the Report of the Ecumenical Missionary Conference held in New York, April, 1900. By the Rev. Andrew Murray. Third Edition. New York: American Tract Society. Price, 75 cents.

This is so thoroughly good a book, so vivid in its effect, and so spiritually stimulating, that one is very glad to find it in a third edition. Notwithstanding all that has been done in the last century in missionary work, it remains true that Christendom has fallen far short both of its opportunity and its capacity. The trouble the author of this treatise finds, is the low spiritual state of the Christian Church due to its failure to realize the power of prayer. When Christendom is truly converted to a belief—not the profession of a belief—in the power of prayer, and has realized how thoroughly mission work is the work of individuals understanding their personal responsibility, we may hope for greater success in the work. What Dr. Murray seems to us not to appreciate, is that the greatest foe to missions is a divided Christendom.

A Century of Jewish Missions. By A. E. Thompson. With Introduction by W. E. Blackstone. Chicago: Fleming H. Revell Co.

This is the only book we know of which is a complete statement of the facts of mission work among the Jews. It is emphatically a book of information, and therefore not an attractive work to any but students of missions. Such, however, will find here a full outline of the work attempted among the Jews in the past, and of what is being done at present. That work is shown to be of increasing promise, and, at present, of considerable success. The extent can be seen from the following summary: There are now 90 societies carrying on work among the Jews. They support 648 missionaries in 213 stations, and dispose of an income of $673,000.

What Shall I Tell the Children? Object Sermons and Teachings. By Geo. V. Reichell, A.M., Ph.D. New York: Thomas Whittaker. Price, $1.00.

Books furnishing good illustrative material for the instruction of children are always welcome—one can never have too many of them. We are therefore glad to call attention to this volume by Dr. Reichell, which is one of the best we have seen. The method adopted is the now familiar one of teaching from an object which serves to fix the attention, and is the starting point for the unfolding of a lesson. Dr. Reichell has chosen his illustrations with good judgment, avoiding analogies which are merely fanciful or forced.

The King's Stewards. By Rev. Louis Albert Banks, D.D. New York: American Tract Society. Price, $1.25.

This is a volume of very practical sermons, not containing much theology or exegesis; but plain and interesting. The sermons have a good deal of poetry quoted in them, and a good many anecdotes, many of them rather threadbare. It is a handsome volume, and is very well printed. The principal theme is that we are stewards for God and are to give account to Him for our stewardship.

Alwyn Ravendale. By Evelyn Everett-Green. New York: American Tract Society. Price, $1.25.

A very pleasant, romantic story, of a strong religious cast. It is the story of a child's love strangely realized in later days. The first part especially, the story of the childhood of the boy with dreamer's temperament breaking through the bounds set about it by the commonplace surroundings of his life, and finding in books the nourishment his soul needed, is very attractive. Romantic as it seems, it is in fact the reality which underlies the life of many a boy, but which the world finally blurs when it makes him "practical."

In the Wasp's Nest. The Story of a Sea Waif in the War of 1812. By Cyrus Townsend Brady. Illustrated by Rufus F. Zogbaum. New York: Charles Scribner's Sons. Price, $1.50.

Mr. Brady has written another good story. That it is a sea tale assures one that it will be very much alive, although Jack Lang, able seaman, was fifty years old when the story begins. When the sailor man rescues a boy baby from a Frenchman and has himself appointed trained nurse, one can see that new blood has been injected into the story at the start. Then one wants to know the history of the boy, and at once one has material for a long story. There are sea fights that run with gore and in which brave men contend.

Captain Macklin. His Memoirs. By Richard Harding Davis. Illustrated by Walter Appleton Clark. New York: Charles Scribner's Sons. Price, $1.50.

That Mr. Davis has not added a leaf to his laurels in this, his latest venture toward the long story, will be freely acknowledged by his most admiring friends. While the Revolution is nearly always present in the Central American States, we can hardly believe that any such affair as our author asks us to witness, ever did or could take place.

Captain Macklin possesses many admirable traits of character. His forebears have made this necessary; but with this heritage it is impossible for him to make the wretched showing he does, or attempt the surprising feats his biographer alleges.

Notwithstanding this there are many thrilling situations, many well painted pictures of possible landscapes, several well developed character sketches, and, if one forgets the lime light and gallery, a readable story is made of young Captain Macklin's adventures. The illustrations of Mr. Clark are of his best.

John Malcolm. A Novel. By Edward Fuller. Illlustrated. Providence: Snow & Farnham. Price, $1.50.

While the story of John Malcolm is written along the lines of the old English romance, containing mostly the familiar plot and denouement of the late Mary J. Holmes, the author has made a very readable tale out of it. It will interest and hold the attention of the younger generation of readers, and that no doubt is the thought of the author and publishers.

By Order of the Prophet. A Tale of Utah. By Alfred H. Henry. Illustrated by E. S. Paxon. Chicago, New York, Toronto: Fleming H. Revell Co. Price, $1.50.

This thrilling tale of the crime of Mormon might aptly be numbered among the "Making of the Nation" series. No more tragic period than that of the fifties in Utah was experienced by the building of any of the States. This story has been told, and well told in a series of forceful and dramatic pictures and episodes by Mr. Henry. It is well for the younger generation to learn something of the travail through which the great West was evolved. It is also good for the older generation to hark back, and re-read the old story, which has become memory.

The Treasure of the Incas. A Tale of Adventure in Peru. By G. A. Henty. Illustrated. New York: Charles Scribner's Sons. Price, $1.20 net.

With Kitchener In The Soudan. By G. A. Henty. Illustrated. New York: Charles Scribner's Sons. Price, $1.20 net.

With the British Legion. A Story of the Carlist Uprising of 1836. By G. A. Henty. New York: Charles Scribner's Sons. Price, $1.20 net.

To the average boy, the holiday's books and fall books are a source of pleasure, in part because there is likely to be an instalment of Henty books among them. This season's output will not disappoint. Mr. Henty takes his boys on long journeys. He generally has an object to compass, in which a good deal of general history is projected into a story of adventure which lures the reader into acquiring unconsciously many clear pictures of historic value. The journeys this year, are with Kitchener in the Soudan, in which the characters are made to take service with that redoubtable officer and see the things through the eyes of a war correspondent, aide, messenger, and others. That story every boy should know, and Mr. Henty has told it well.

That memorable uprising of 1836, when the foundations of the Spanish throne were threatened, Mr. Henty has described in a series of exciting incidents and dramatic episodes under the title of *With the British Legion.* Here also is history told with all the dash and spirit of the author's pen. It is very good.

Again in a third volume we are to explore the tropical woods of Peru, after buried treasure—what more alluring or exciting? The hunt for big game, the man hunt, when a man and his younger brother are the game. The pictures of Indian life and customs unroll in a rapid panorama before the reader, and most boys will stay up nights to find the end.

[*Continued on Page* 803.]

ONE HUNDRED CHRISTIAN CLASSICS.

THE Society for the Home Study of Holy Scripture has put forth a list of one hundred books which they term "Christian Classics."

The first 25 works upon the list, as ancient, are arranged in the order of their dates. The last 75, as modern, are for the reader's convenience in consulting, arranged alphabetically. They may therefore be read in any order and in some cases when the character of the book does not well admit of continuous reading it will be well to have two works in hand at once.

Of the hundred, only four are by American authors, being the present Bishop of Chicago, represented by his *Practice of the Interior Life;* the present Bishop of Central New York, by his *Christian Believing and Living;* the late Bishop Coxe, in *Christian Ballads;* and the late Bishop Littlejohn in his volume, *Individualism.*

The list is as follows:

1. St. Ignatius—His Seven Epistles.
2. St. Irenæus—Against Heresies (Translated by Keble). Books III., IV., and V., and the letter to Florinus.
3. St. Cyprian—The following short "Treatises":
   On the Unity of the Church, Treatise V.
   On the Grace of God, Treatise I.
   On the Dress of Virgins, Treatise IV.
   On the Lord's Prayer, Treatise VII.
   And any one other of the Thirteen.
4. St. Athanasius—De Synodis—found in Part I. of Treatises against Arianism. (Translated by Newman 1843-4. Dr. Pusey called this the gem of the Library of the Fathers.) Oxford ed., pp. 1-176.
5. St. Augustine—The Confessions.
6. St. Cyril of Jerusalem—Catechetical Lectures. (Translated by Dean Church.)
7. St. Leo the Great—"Short Sermons on the Incarnation," with his twenty-eighth Epistle called "The Tome." (Translated, with Notes, by Canon Bright.)
8. St. Chrysostom—"Homilies on the Gospel of St. Matthew," to end of Chap. xi.
9. St. Vincent of Lerins—"Commonitory against Heresy."
10. St. Anselm—"Cur Deus Homo."
11. Bishop Turgot—Life of St. Margaret, Queen of Scotland.
12. St. Bernard of Clairvaux—"Sermons for Seasons of the Church"; or, Morrison's Life of St. Bernard.
13. St. Bernard of Clugny (or Morlaix)—The Celestial Country.
14. St. Thomas à Kempis—"The Imitation of Christ." The edition "In Rhythmic Sentences" with Preface by Canon Liddon.
15. Hooker's "Ecclesiastical Polity"—The portions required are:
    Book I., as edited by Dean Church.
    Book II., on Holy Scripture.
    Book V. (the most important).
16. Izaak Walton's "Lives" of Donne, Wotton, Hooker, Herbert, and Sanderson. (See Wordsworth's Sonnet on these Lives.)
17. George Herbert—The Temple.
18. St. Francis de Sales—"Spiritual Letters"; or, "Introduction to the Devout Life."
19. Bishop Andrewes—"Private Devotions." (Newman's Translation by far the best.)
20. Bishop Jeremy Taylor—"Holy Living."
21. Archbishop Fenelon—"Letters to Women."
22. Bishop Butler—"Analogy of Religion."
23. Bishop Butler—"Three Sermons on Human Nature."
24. William Law—"A Serious Call." (Use the new edition with Canon Overton's Notes.)
25. Pascal, Blaise—Les Pensées. (Either in French or English.)

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26. Alexander, Archbishop—"The Witness of the Psalms."
27. Benson, Archbishop—"The Seven Gifts"; or, "Christ and His Times."
28. Benson, Rev. R. M.—"Spiritual Readings"—either "Advent," "Christmas," or "Epiphany," or any one of the six volumes on "The Final Passover."
29. Body, Canon—"The Life of Justification."
30. Bright, Canon—"Lessons from the Lives of Three Great Fathers."
31. Bright, Canon—"Chapters of Early English Church History."
32. Carter, T. T., Canon—Lectures at All Saints'—Lent.
33. Carter, T. T., Canon—One other of his works. (See Catalogue.)
34. Church, Dean—"Gifts of Civilization"; or, "The Oxford Movement."
35. Church, Dean—"Discipline of the Christian Character."
36. Coxe, Bishop—Christian Ballads.
37. Creighton, Bishop—"The Heritage of the Spirit."
38. Curteis, Canon—"Dissent." Bampton Lectures for 1871.
39. Faber, Frederick Wm.—Hymns.
40. Farrar, Dean—Life and Works of St. Paul.
41. Forbes, Bishop—"Short Explanation of the Nicene Creed."
42. Godet, Frederick—Studies in the New Testament.
43. Gore, Bishop—Ministry of the Christian Church.
44. Gore, Bishop—The Mission of the Church.
45. Gore, Bishop—Roman Catholic Claims.
46. Goulburn, Dean—"Thoughts on Personal Religion."
47. Hort, F. J. A., D.D.—"Lectures on Judaistic Christianity."
48. Huntington, Bishop—"Christian Believing and Living."
49. Inge, W. R.—Christian Mysticism. Bampton Lectures for 1899.
50. Keble, John—The Christian Year.
51. Keble, John—Sermons, Academical and Occasional.
52. Kingsley, Charles, Canon—Letters and Memoirs.
53. Knox-Little, Canon—"The Christian Home."
54. Lacordaire, Père—"Jesus Christ," or one of the other Conferences.
55. Liddon, Canon—"Divinity of Our Lord." Bampton Lectures for 1866.
56. Liddon, Canon—"Christmastide in St. Paul's"; or, "Sermons on Some Words of St. Paul."
57. Lightfoot, Bishop—"Essays on the Work entitled Supernatural Religion."
58. Lightfoot, Bishop—"Leaders in the Northern Church."
59. Littlejohn, Bishop—"Individualism."
60. Lowth, Bishop—"The Sacred Poetry of the Hebrews."
61. Luckock, Dean—"Studies in the History of the Prayer Book."
62. Manning, Cardinal—University Sermons, 1845.
63. Martensen, Bishop—"Christian Ethics." Vol. I. "Individual."
64. Maurice, Frederick Denison—"The Religions of the World"; or "Prophets and Kings of the Old Testament."
65. McLaren, Bishop—"Practice of the Interior Life."
66. Milligan, Professor—"The Resurrection of Our Lord."
67. Moberly, Bishop—"Administration of the Spirit." Bampton Lectures for 1878.
68. Moberly, R. C., Canon—"Atonement and Personality."
69. Moore, Aubrey, Canon—"Science and the Faith."
70. Mozley, James, Canon—"Lectures on the Old Testament." ("Ruling Ideas in Early Ages.")
71. Mozley, James, Canon—"Eight Lectures on Miracles" (Bampton, 1865); or, "University and Other Sermons."
72. Neale, John Mason—"Original Sequences and Hymns."
73. Newbolt, Canon—"Religion." (Library of Practical Theology.)
74. Newman, Cardinal—Fifteen University Sermons.
75. Newman, Cardinal, and Others—"Lyra Apostolica."
76. Paget, Francis, Bishop of Oxford—"The Spirit of Discipline."
77. Paget, Francis—"Studies in the Christian Character."
78. Pater, Walter—"Marius, the Epicurean."
79. Pusey, Edward Bouverie, D.D.—University Sermons. (Any one of the three volumes; or Lenten Sermons.)
80. Robertson, James, Prof.—"Poetry and Religion of the Psalms."
81. Robertson, Frederick Wm.—Brighton Sermons. (Any one of the 4 vols.)
82. Sabatier, Paul—Life of St. Francis of Assisi.
83. Sadler, M. F., Prebendary—"Church Doctrine, Bible Truth."
84. Scott-Holland, Canon—"On Behalf of Belief."
85. Scott-Holland, Canon—"God's City and the Coming of the Kingdom."
86. Shairp, J. C., Principal—"Culture and Religion."
87. Stanley, Arthur Penrhyn, Dean—"The Eastern Church."
88. Talbot, E. S., Bishop of Rochester, and others—"Keble College Sermons."
89. Temple, Frederick, Archbishop—"Relations Between Religion and Science." Bampton Lectures for 1884.
90. Trench, Richard Chenevix, Archbishop—"Notes on the Parables of Our Lord."
91. Trench, Richard Chenevix, Archbishop—Lectures on Mediæval Church History.
92. Trench, Richard Chenevix, Archbishop—Sacred Latin Poetry.
93. Wakeman, Henry Offley—"Introduction to the History of the Church of England."
94. Webb, Allan Becher, Bishop—"Presence and Office of the Holy Spirit."
95. Westcott, Brooke Foss, Bishop—"The Gospel of Life."
96. Westcott, Brooke Foss, Bishop—"Revelation of the Risen Lord."
97. Wilberforce, R. I., Archdeacon—"Doctrine of the Incarnation," or for those best suited with a less profound work, "The New Birth of Man's Nature."
98. Williams, Isaac—"The Cathedral."
99. Williams, Isaac—"Female Characters of Holy Scripture."
100. Wordsworth, John, Bishop of Salisbury—"The One Religion." Bampton Lectures for 1881.

DID PRAYER CHANGE THE COURSE OF THE BOER WAR?

THE *Fortnightly Review* for September contains a thoughtful paper by Perceval Landon, entitled "To Paardeberg," in which, after narrating the early successes of the Boers and their absolute confidence that "In His own season the God of their forefathers, whose hand was almost visibly stretched out over the people of His choice, would terminate a situation that had long ceased to be a struggle," Mr. Landon continues:

It was a strange thing that first disquieted the minds of the Boers.

In spite of the efforts of the ministers to conceal it, the report that a day had been set apart in England as a day of national humiliation and intercession spread suddenly among the burghers. The effect was of a kind that will not be understood by those who have not come in contact with the stern Old Testament fanaticism of the Dopper congregation. The threshing-floor of Ornan the Jebusite was far more real a place to the devout Boer than the unholy purlieus of Westminster or London. Without the least affectation this intercession in the day of punishment was regarded by many as the most terrible as well as the least expected weapon that the English could use, and among even the most irreligious there ran a sudden foreboding of ill. They were not long left in doubt. By reason of the very unwillingness of the Church party to publish the news at once, the realization of the worst fears of the Republics followed this first qualm as the thunder follows the flash.

Among the many passages of the war that in their nature, their result, or their lesson deserve attention, this also is a thing worth remembering. The re-statement of the fact will carry very different importance to different readers, but the fact remains: the day on which French crossed into the enemy's country on an expedition that relieved Kimberley and Ladysmith, captured Cronje and the flower of the Boer army, occupied Bloemfontein, and utterly broke the national resistance of the two Republics, was the 11th of February. And the 11th of February was the actual day set apart in England for the intercession.

Whatever may have been thought at home, the effect upon the Boers was overwhelming.

Glengarry School Days

BY RALPH CONNOR.

Author of "Black Rock," "The Sky Pilot," etc.

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CHAPTER IV.

THE dinner was an elaborate and appalling variety of pies and cakes, served by the big girls and their sisters, who had recently left school, and who consequently bore themselves with all proper dignity and importance. Two of the boys passed round a pail of water and a tin cup, that all the thirsty might drink. From hand to hand, and from lip to lip the cup passed, with a fine contempt of microbes. The only point of etiquette insisted upon was that no "leavings" should be allowed to remain in the cup or thrown back into the pail, but should be carefully flung upon the floor.

There had been examination feasts in pre-historic days in the Twentieth school, when the boys indulged in free fights at long range, using as missiles remnants of pie crust and cake, whose consistency rendered them deadly enough to "bloody" a nose or black an eye. But these barbaric encounters ceased with Archie Munro's advent, and now the boys vied with each other in "minding their manners." Not only was there no snatching of food or exhibition of greediness, but there was a severe repression of any apparent eagerness for the tempting dainties, lest it should be suspected that such were unusual at home. Even the little boys felt that it would be bad manners to take a second piece of cake or pie unless specially pressed; but their eager, bulging eyes revealed only too plainly their heart's desire, and the kindly waiters knew their duty sufficiently to urge a second, third, and fourth supply of the toothsome currant or berry pie, the solid fruit cake, or the oily doughnut, till the point was reached where desire failed.

"Have some more, Jimmie. Have a doughnut," said the master, who had been admiring Jimmie's gastronomic achievements.

"He's had ten a'ready," shouted little Aleck Sinclair, Jimmie's special confidant.

Jimmie smiled in conscious pride, but remained silent.

"What! eaten ten doughnuts!" asked the master, feigning alarm.

"He's got four in his pocket, too," said Aleck, in triumph.

"He's got a pie in his own pocket," retorted Jimmie, driven to retaliate.

"A pie!" exclaimed the master. "Better take it out. A pocket's not the best place for a pie. Why don't you eat it, Aleck?"

"I can't," lamented Aleck. "I'm full up."

"He said he's nearly busted," said Jimmie, anxiously. "He's got a pain here," pointing to his left eye. The bigger boys and some of the visitors who had gathered round shouted with laughter.

"Oh, pshaw, Aleck!" said the master, encouragingly, "that's all right. As long as the pain is as high as your eye you'll recover. I tell you what, put your pie down on the desk here, Jimmie will take care of it, and run down to the gate and tell Don I want him."

Aleck, with great care and considerable difficulty, extracted from his pocket a segment of black currant pie, hopelessly battered, but still intact. He regarded it fondly for a moment or two and then, with a very dubious look at Jimmie, ran away on his errand for the master.

It took him some little time to find Don, and meanwhile the master's attention was drawn away by his duty to the visitors. The pie left to Jimmie's care had an unfortunately tempting fringe of loose pieces about it that marred its symmetry. Jimmie proceeded to trim it into shape. So absorbed did he become in this trimming process, that before he realized what he was about, he woke suddenly to the startling fact that the pie had shrunk into a comparatively insignificant size. It would be worse than useless to save the mutilated remains for Aleck; there was nothing for it now but to get the reproachful remnant out of the way. He was so busily occupied with this praiseworthy proceeding that he failed to notice Aleck enter the room, flushed with his race, eager and once more empty.

Arriving at his seat, he came upon Jimmie engaged in devouring the pie left in his charge. With a cry of dismay and rage he flung himself upon the little gourmand and after a short struggle, secured the precious pie; but alas, bereft of its most delicious part—it was picked clean of its currants. For a moment he gazed, grief-stricken, at the leathery, viscous remnant in his hand. Then, with a wrathful exclamation, "Here, then, you can just take it then, you big pig, you!" He seized Jimmie by the neck, and jammed the sticky pie crust on his face, where it stuck like an adhesive plaster. Jimmie, taken by surprise, and rendered nerveless by the pangs of an accusing conscience, made no resistance, but set up a howl that attracted the attention of the master and the whole company.

"Why Jimmie!" exclaimed the master, removing the doughy mixture from the little lad's face, "what on earth are you trying to do? What is wrong, Aleck?"

"He ate my pie," said Aleck, defiantly.

"Ate it? Well, apparently not. But never mind, Aleck, we shall get you another pie."

"There isn't any more," said Aleck, mournfully; "that was the last piece."

"Oh, well, we shall find something else just as good," said the master, going off after one of the big girls; and returning with a doughnut and a peculiarly deadly looking piece of fruit cake, he succeeded in comforting the disappointed and still indignant Aleck.

The afternoon was given to the more serious part of the school work—writing, arithmetic, and spelling, while, for those whose ambitions extended beyond the limits of the public school, the master had begun a Euclid class, which was at once his despair and his pride. In the Twentieth school of that date there was no waste of the children's time in foolish and fantastic branches of study, in showy exercises and accomplishments, whose display was at once ruinous to the nerves of the visitors, and to the self-respect and modesty of the children. The ideal of the school was to fit the children for the struggle into which their lives would thrust them, so that the boy who could spell and read and cipher was supposed to be ready for his life work. Those whose ambition led them into the subtleties of Euclid's problems and theorems were supposed to be in preparation for somewhat higher spheres of life.

Through the various classes of arithmetic the examination proceeded, the little ones struggling with great seriousness through their addition and subtraction sums, and being wrought up to the highest pitch of excitement by their contest for the first place. By the time the fifth class was reached, the air was heavy with the feeling of battle. Indeed, it was amazing to note how the master had succeeded in arousing in the whole school an intense spirit of emulation. From little Johnnie Aird up to Thomas Finch, the pupils carried the hearts of soldiers.

Through fractions, the "Rule of Three," percentages and stocks, the senior class swept with a trail of glory. In vain old Peter MacRae strewed their path with his favorite posers. The brilliant achievement of the class seemed to sink him deeper and deeper into the gloom of discontent, while the master, the minister and his wife, as well as the visitors, could not conceal their delight. As a last resort the old dominie sought to stem their victorious career with his famous problem in Practice, and to his huge enjoyment, one after another of the class had to acknowledge defeat. The truth was, the master had passed lightly over this rule in the arithmetic, considering the solution of problems by the method of Practice as a little antiquated, and hardly worthy of much study. The failure of the class, however, brought the dominie his hour of triumph, and so complete had been the success of the examination that the master was abundantly willing that he should enjoy it.

Then followed the judging of the copy-books. The best and cleanest book in each class was given the proud distinction of a testimonial written upon the first blank page, with the date of the examination and the signatures of the examiners attached. It was afterwards borne home in triumph by the happy owner, to be stored among the family archives, and perhaps among the sacred things that mothers keep in their holy of holies.

After the copy-books had been duly appraised, there followed an hour in which the excitement of the day reached its highest mark. The whole school, with such of the visitors as could be persuaded to join, were ranged in opposing ranks in the deadly conflict of a spelling-match. The master, the teacher from the Sixteenth, and even the minister's wife, yielded to the tremendous pressure of public demand that they should enter the fray. The contest had a most dramatic finish, and it was felt that the extreme possibility of enthusiasm and excitement

was reached when the minister's wife spelled down the teacher from the Sixteenth, who every one knew, was the champion speller of all the country that lay toward the Front, and had a special private armory of deadly missiles laid up against just such a conflict as this. The tumultuous triumph of the children was not to be controlled. Again and again they followed Hughie in wild yells, not only because his mother was a great favorite with them all, but because she had wrested a victory from the champion of the Front, for the Front, in all matters pertaining to culture and fashion, thought itself quite superior to the more backwoods country of the Twentieth.

It was with no small difficulty that the master brought the school to such a degree of order that the closing speeches could be received with becoming respect and attention. The trustees, according to custom, were invited to express their opinion upon the examination, and upon school matters generally. The chairman, John Cameron, "Long John," as he was called, broke the ice, after much persuasion, and, slowly rising from the desk into which he had compressed his long, lank form, he made his speech. Long John was a great admirer of the master, but for all that, and perhaps because of that, he allowed himself no warmer words of commendation than that he was well pleased with the way in which the children had conducted themselves. "They have done credit to themselves," he said, "and to their teacher. And indeed I am sorry he is leaving us, for, so far, I have heard no complaints in the Section."

The other trustees followed in the path thus blazed out for them by Long John. They were all well pleased with the examination, and they were all sorry to lose the master, and they had heard no complaints. It was perfectly understood that no words of praise could add to the high testimony that they "had heard no complaints."

The dominie's speech was a little more elaborate. Somewhat reluctantly he acknowledged that the school had acquitted itself with "very considerable credit," especially the "arithmet-ic" class, and indeed, considering all the circumstances, Mr. Munro was to be congratulated upon the results of his work in the Section. But the minister's warm expression of delight at the day's proceedings, and of regret at the departure of the master, more than atoned for the trustees' cautious testimony, and the dominie's somewhat grudging praise.

Then came the moment of the day. A great stillness fell upon the school as the master rose to make his farewell speech. But before he could say a word, up from their seats walked Betsy Dan and Thomas Finch, and ranged themselves before him. The whole assemblage tingled with suppressed excitement. The great secret with which they had been burdening themselves for the past few weeks was now to be out. Slowly Thomas extracted the manuscript from his trousers' pocket, and smoothed out its many folds, while Betsy Dan waited nervously in the rear.

"Oh, why did they set Thomas to this?" whispered the minister's wife, who had a profound sense of humor. The truth was, the choice of the school had fallen upon Ranald and Margaret Aird. Margaret was quite willing to act, but Ranald refused point-blank, and privately persuaded Thomas to accept the honor in his stead. To this Thomas agreed, all the more readily that Margaret, whom he adored from a respectful distance, was to be his partner. But Margaret, who would gladly have been associated with Ranald, on the suggestion that Thomas should take his place, put up her lower lip in that symbol of scorn so effective with girls, but which no boy has ever yet accomplished, and declared that indeed, and she would see that Tom Finch far enough, which plainly meant "no." Consequently they had to fall back upon Betsy Dan, who, in addition to being excessively nervous, was extremely good-natured. And Thomas, though he would greatly have preferred Margaret as his assistant, was quite ready to accept Betsy Dan.

The interval of waiting while Thomas deliberately smoothed out the creases of the paper was exceedingly hard upon Betsy Dan, whose face grew redder each moment. Jimmie Cameron, too, who realized that the occasion was one of unusual solemnity, was gazing at Thomas with intense interest growing into amusement, and was holding his fingers in readiness to seize his nose, and so check any explosion of snickers. Just as Thomas had got the last fold of his paper straightened out, and was turning it right end up, it somehow slipped through his fingers to the floor. This was too much for Jimmie, who only saved himself from utter disgrace by promptly seizing his nose and holding on for dear life. Thomas gave Jimmie a passing glare and straightened himself up for his work. With a furious frown he cleared his throat and began in a solemn, deep-toned roar, "Dear teacher, learning with regret that you are about to sever your connection," etc., etc. All went well until he came to the words, "We beg you to accept this gift, not for its intrinsic value," etc., which was the cue for Betsy Dan. But Betsy Dan was engaged in terrorizing Jimmie, and failed to come in, till, after an awful pause, Thomas gave her a sharp nudge, and whispered audibly, "Give it to him, you gowk." Poor Betsy Dan, in sudden confusion, whipped her hand out from under her apron, and thrusting a box at the master, said hurriedly, "Here it is, sir." As Thomas solemnly concluded his address, a smile ran round the room, while Jimmie doubled himself up in his efforts to suppress a tempest of snickers.

The master, however, seemed to see nothing humorous in the situation, but bowing gravely to Thomas and Betsy Dan, he said, kindly, "Thank you, Thomas! Thank you, Elizabeth!" Something in his tone brought the school to attention, and even Jimmie forgot to have regard to his nose. For a few moments the master stood looking upon the faces of his pupils, dwelling upon them one by one, till his eyes rested upon the wee tots in the front seat, looking at him with eyes of innocent and serious wonder. Then he thanked the children for their gift in a few simple words, assuring them that he should always wear the watch with pride and grateful remembrance of the Twentieth school, and of his happy days among them.

But when he came to say his words of farewell, and to thank them for their goodness to him, and their loyal backing of him while he was their teacher, his voice grew husky, and for a moment wavered. Then, after a pause, he spoke of what had been his ideal among them. "It is a good thing to have your minds trained and stored with useful knowledge, but there are better things than that. To learn honor, truth, and right; to be manly and womanly; to be self-controlled and brave and gentle—these are better than all possible stores of learning; and if I have taught you these at all, then I have done what I most wished to do. I have often failed, and I have often been discouraged, and might have given up were it not for the help I received at my worst times from our minister and from Mrs. Murray, who often saved me from despair."

A sudden flush tinged the grave, beautiful face of the minister's young wife. A light filled her eyes as the master said these words, for she remembered days when the young man's pain was almost greater than he could bear, and when he was near to giving up.

When the master ceased, the minister spoke a few words in appreciation of the work he had done in the school, and in the whole Section, during his three years' stay among them, and expressed his conviction that many a young lad would grow into a better man because he had known Archibald Munro, and some of them would never forget what he had done for them.

By this time all the big girls and many of the visitors were openly weeping. The boys were looking straight in front of them, their faces set in an appearance of savage gloom, for they knew well how near they were to "acting like the girls."

After a short prayer by the minister, the children filed out past the master, who stood at the door and shook hands with them one by one. When the big boys, and the young men who had gone to school in the winter months, came to say good-bye, they shook hands silently, and then stood close about him as if hating to let him go. He had caught for them in many a close base-ball match; he had saved their goal in many a fierce shinny fight with the Front; and while he had ruled them with an iron rule, he had always treated them fairly. He had never failed them; he had never weakened; he had always been a man among them. No wonder they stood close about him and hated to lose him. Suddenly big Bob Fraser called out in a husky voice, "Three cheers for the captain!" and every one was glad of the chance to let himself out in a roar. And that was the last of the farewells.

[*To be Continued.*]

They who would truly enjoy life will find its real enjoyment within their reach as they learn that the making of life is in little matters. They who aim at perfection will do well to remember the words of an artist, who, taunted with his attentions to trifles in his work, replied, "Trifles make perfection, and perfection is no trifle."

God made both tears and laughter, and both for kind purposes; for as laughter enables mirth and surprise to breathe freely, so tears enable sorrow to vent itself patiently. Tears hinder sorrow from becoming despair and madness; and laughter is one of the very privileges of reason, being confined to the human species.—*Leigh Hunt.*

The Family Fireside

ALL IN THEE.

Lord, would we place all trust in Thee,
And ever cease to fear,
How sorrows would from us depart,
And Thou wouldst draw so near;

How happiness would fill our souls,
When trusting all to Thee,
And souls expanding with Thy love,
Would grow so strong and free.

Moorestown, N. J. MARTHA SHEPARD LIPPINCOTT.

MY UNSPOKEN PROMISE.

By Mrs. W. R. Duncan.

WHEN Caroline Moss was left a widow, with two children to maintain, and without means, my heart went out in sympathy for her. Raymond, a boy of seven, and Fadgie, a girl of five years, constituted the family. Caroline was raised an orphan, had no relatives near, and knew nothing of her husband's family, who lived in far-off India. Mr. Moss had frequently told her of a rich bachelor uncle he had in India, in honor of whom he was christened "Moses Moss." Sometimes when reverses came, he ventured to hope that should he outlive his good uncle, times might go better with him; but the summons came suddenly, and he left her alone and penniless.

Mrs. Moss was an invalid, but she had been one of my sweetest comforters when sorrow came to my home; prostrate as she now was, she was full of resources to those who needed encouragement.

When it was manifest that life for her was fast ebbing away, she said to me and to sister Ellen:

"Ladies, I want to leave my children with you when I am gone. Maggie, will you take Fadgie C.?"

I was not prepared for this solemn question, and when I did not answer, she turned to me and said pleadingly again:

"Maggie, will you take Fadgie C.?"

The lump in my throat choked me. I evaded the answer. I excused myself on the plea of a violent headache and went home. I took myself severely to task for my indifference to her wish.

That night I wept myself to sleep. I awoke at midnight with a horrible night-mare. I had tried in my sleep to avoid Caroline's baby, but it was lying across my breast, screaming and begging me to take her. I was delirious with the pain in my head and for several days I was unconscious.

When I had so far recovered that my attendants could leave me alone, I looked out on the flower garden. I noticed how the flowers had grown since I gathered the last tube rose to place at Caroline's bedside.

Then I thought of her request. O my heart! How it began to pump the crimson blushes to my cheek. I yearned to make amends. Was it too late? I saw a messenger coming hurriedly. In his wan face I read the story of grief. He said: "Come to 320 Water Street, you are wanted. She is dying, but still wants to ask you—"

"You do not mean that Caroline—"

"Your sisters say come quickly;" and without further comment he was off for other help.

I never knew how I got there. I was at her bedside in a few minutes. Slowly she turned on me her eyes, already glistening with that strange significance that blends the twilight of two worlds.

"Will you take Fadgie C.? It is the last seal to a strong friendship that has grown firmer since our school days."

How I trembled for the consequences of this request! If I should promise and then fail in my duty to the child, what a sin it would be! If I refused and the child should fall into degradation, would the Lord forgive me? Could I forgive myself for the consequences of my wilfulness? I was conscience-smitten, and had a very unenviable order of mentality that night when I tried to pray. In vain I tried to justify my course. Something whispered: "Put yourself in her place." And the graves of my two little girls, whose bodies Caroline, with her own hands, had prepared for the tomb, ten years ago, rose up before me in strange remonstrance of my disregard for her request.

After her voice was gone, she appealed to me in mute but pathetic eloquence, gazed wistfully at the child for a moment, then, giving me a studied survey in which she seemed to read my unhappy condition, she raised her eyes to heaven, and doubtless lifted her soul to God in a fervent prayer that He would conquer my stubborn spirit.

Sweet comfort came in answer, and with a face calm and serene, she passed away.

The next day Ellen remained at the grave until the procession passed out. I stood at a guilty distance with a heart full of sympathy, and a conscience at war with myself. My father had taught me the sacredness of a pledge and the strict fidelity with which every obligation should be discharged. I was a moral coward. I wanted the child, but I shrank from the promise.

"Come along, Raymond, you are to be my boy now," said Ellen.

Raymond took her hand and went to the carriage without seeming to think of his sister. Fadgie C. had stood like a statue, silently looking on the while; but when they left her she shrieked—Ah! that heart-broken orphan's wail! it rings in my ear to-day.

She fell across the grave and cried:

"O mamma, mamma, come and take me, please take Fadgie C.! They have left me here and I am afraid to stay in this place by myself."

I reeled; was that night-mare never to be dispelled? The earth seemed to give me an impetus in the direction of the child. I fell at her side; we wept together, I, perhaps, the greater sufferer of the two. Strange fountain of the eye that sends in tears a relief so sweet! I arose a stronger and a better woman.

Who can say that the child's heart was not comforted in answer to the last prayer of her loving mother? Who knows but that my stubborn spirit was not subdued by the Angel of Mercy that ministered unseen to the helpless? Under a new inspiration I wanted to make a pledge, that if the Lord would forgive me the promise I did not make, I would add a double sacredness by making an unspoken promise. I could not promise Caroline now, but I could register a vow unspoken, and the angels could carry her the news of my unspoken promise.

I arose comforted; the child was quiet, toying with lilies on the grave. She looked the picture of content.

This is a chapter from my life's experience around which cluster the most sacred memories, and the purest, sweetest blessings have grown out of that unspoken promise.

I never tried to learn how much time was spent in the new consecration; when I was reminded of the surroundings I found we were alone. The mist had cleared from my vision. Faith had armed me for the victory over selfishness, and I was happy.

I took the bare-footed, clay-stained child to my bosom and imprinted my first kiss on a pauper's cheek, through crystal tears gilded with a smile. "Come along, Fadgie C.," I said; "you can be my girl until you can do better."

She leaped for joy, took my hand and we went home. The family welcomed my little protégé and soon she was the centre of interest in the household.

* * * * * * *

Years have passed since then. She is now a young lady; but it has been a happy privilege to have her in our home. She carries sunshine wherever she goes. A few weeks ago she was called on by one Mr. Moses Moss, Jr., who tells her he is from Calcutta, India.

By the conditions of the will of the late Moses Moss, Sr., after the proof of the death of Fadgie C.'s father, she will inherit an immense fortune. This young man came over to find out if any of the family of his uncle Moses were living. If not, then he would have been the sole heir and legatee. He has forwarded proof to the attorneys in India that Fadgie C. is the lawful heiress.

Meantime he has fallen in love with his cousin, and is waiting for my consent to their marriage. I have not yet agreed that he shall have her. I shall let this be the last half of my unspoken promise.

PRAYER well made brings us the life of God, and this divine life in us destroys the life of sin. Therefore not to seize the life of God and not to live in it is the evil of a soul which does not pray.—*Lacordaire.*

The Living Church.

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Church Kalendar.

Oct. 3—Friday. Fast.
" 5—Nineteenth Sunday after Trinity.
" 10—Friday. Fast.
" 12—Twentieth Sunday after Trinity.
" 17—Friday. Fast.
" 18—Saturday. St. Luke Evangelist.
" 19—Twenty-first Sunday after Trinity.
" 24—Friday. Fast.
" 26—Twenty-second Sunday after Trinity.
" 28—Tuesday. SS. Simon and Jude.
" 31—Friday. Fast. Eve of All Saints.

KALENDAR OF COMING EVENTS.

Oct. 13—G. F. S. A. Conv., Hartford.
" 14—Church Congress, Albany.
" 14—Conference of Workers among Colored People, Washington.
" 19—Day of Intercession for Missions and for S. S.
" 21—Missionary Council, Philadelphia.
" 23—House of Bishops, Philadelphia.
Nov. 12—Dioc. Conv., Albany, Michigan, Michigan City.
" 19—Dioc. Conv., New Hampshire.
" 30—Advent Missionary Meetings, New York, begin.

Personal Mention.

The Rev. F. E. Alleyne has resigned the rectorship of the Church of St. Philip the Apostle, Cleveland, to assume that of the Church of our Saviour, Little Falls, Minn.

The Rev. Geo. Biller, Jr., missionary and superintendent of All Saints' Hospital at South McAlester, Indian Territory, will supply the Church of the Epiphany, New York City, during October, and may be addressed, Belleville, N. J.

The Rev. Frederick E. Buck has accepted a call to the rectorship of Christ Church, Providence, R. I.

The Rev. L. P. Clarke becomes curate at St. John's, Youngstown, Ohio.

The Rev. C. P. Dorset has returned from Texas, and will take charge at Shell Lake and Cumberland, in the Diocese of Milwaukee.

The Rev. Canon Dumbell, D.D., accompanied by his daughter, sailed for Europe on Oct. 1st, on the *Majestic*, and expects to return Nov. 5th, by the *Oceanic*.

The Rev. S. R. Duval, formerly of St. Matthew's Church, Houma, La., has become rector of St. Luke's Church, Idlewild, Memphis, and began his work the first Sunday in October.

The Rev. Fred H. T. Horsfield will become rector of St. Stephen's Church, Goldsboro, N. C., on Nov. 1st.

The address of the Rev. Arthur Mason is now 119 East 57th St., New York.

The Rev. John T. Foster, late of Omaha, has accepted a call as rector of Holy Trinity Church, Pueblo, Colo.

The Rev. Carl G. Heyne will take charge of Kingman, Medicine Lodge, Harper, and Kiowa, Kansas, in the District of Salina.

The address of the Rev. W. Howard Mears is changed from Kasson, Minn., to 1739 Chase Ave., Cincinnati, Ohio.

The Rev. Everard Meade has been called to the rectorship of the parish at Tappahannock, Va.

The Rev. M. H. Milne has resigned as rector of the church at Hamburg, N. Y. He goes as assistant to the Rev. J. A. Regester, D.D., at St. Paul's Church, Buffalo, N. Y.

The Rev. James Marshall Owens, now assistant at St. Paul's, Lynchburg, Va., has been called to the rectorship of that parish in succession to the late Rev. Dr. Carson.

The Rev. Dr. J. C. Quinn of St. Louis, Mo., has been appointed by Bishop Gailor to a charge in his Diocese, with headquarters at Columbia, Tenn., whither he has removed.

The Rev. B. W. R. Tayler, rector of St. John's Church, Los Angeles, Cal., is enjoying a vacation in the Eastern States. He is a delegate to the Missionary Council, and will also attend the Convention of the B. S. A. and the Church Congress. Until Nov. 30th his address will be, care Mrs. John Tuck, Sharon, Mass.

The Rev. Charles Henry Webb of Astoria, N. Y., has been chosen rector of the Church of the Redeemer, Astoria, Long Island.

ORDINATIONS.

Deacons.

Washington.—At St. Mark's, Washington, Sunday, Sept. 28th, Frank F. Kraft, by the Bishop of the Diocese.

West Virginia.—By the Bishop, on Oct. 2nd, at Grace Church, St. Mary's, Mr. George C. Shaw, who has been in lay charge and now continues at that mission.

DIED.

Doherty.—At the rectory of Christ Church, Yankton, S. D., on Thursday, Sept. 25th, entered into life, Gerald Clarkson Doherty, Lieutenant Co. M. 1st S. D. N. G., and son of the Rev. Robert Doherty and Emma his wife, aged 18 years.

He endured hardness as a good soldier.

Guion.—On Sunday, Sept. 28th, at his residence in Plainfield, N. J., Chas. S. Guion, brother of the late Rev. Thos. T. Guion, D.D., and formerly warden of St. Paul's Church, Manhattan, Ill., and a member of the Common Council of Plainfield. Aged 78 years.

Larrabee.—At the residence of his mother, 405 Dearborn Ave., Chicago, after a lingering illness, on Thursday, Oct. 2nd, Rollin North Larrabee, son of Mary A. and the late C. R. Larrabee, aged 39 years.

"Then are they glad because they are at rest; and so He bringeth them unto the haven where they would be."

Spalding.—At Baltimore, Oct. 3d, Erastus Wooster Spalding, Priest.

"Him that overcometh will I make a pillar in the temple of my God" (Rev. iii. 12).

Tyson.—Entered into rest on September 23d, 1902, at St. John, N. B., Mary Roberts, wife of the late John Snowdon Tyson of Baltimore, Md., and daughter of the late Leonard F. and Rachel Dewees Roberts of Chester County, Pa. Funeral services were held in Emmanuel Church, Baltimore, on September 26th.

OFFICIAL.

GIRLS' FRIENDLY SOCIETY IN AMERICA, 1902.

The Annual Meetings of the G. F. S. A. will take place in Hartford, Conn., on Oct. 13, 14, 15, 16, 17.

The Quiet Hours will be conducted at Christ Church on Tuesday, Oct. 14, beginning at 10 A.M.

The Service will take place at St. John's Church on Thursday, Oct. 16, at 8 P. M.

The Supper for Members will be on Thursday, Oct. 16.

Associates and Churchwomen are cordially invited to attend these services and meetings.

Eve Alexander,
General Secretary, G. F. S. A.

September, 1902.

CHURCH CONGRESS.

The local committee at Albany are doing everything in their power to facilitate the attendance of those desiring to be present at the Congress. For this purpose, arrangements have been made to provide accommodation at moderate terms for those coming from out of town. Special rates have been obtained at hotels and boarding houses, and full information on these points can be had from Mr. H. S. Bull of No. 73 State St., Albany, who is the chairman of the special committee in charge of this matter.

The Church Congress will meet at Albany on Oct. 14 and continue its sessions till the afternoon of Oct. 17. The programme shows how great care has been taken to select subjects of living interest and to get together representative men from all schools of thought in the Church. Perhaps the place of the Congress has had some effect in bringing political and social topics to the front. The profound question of Personality will be handled by five College and Seminary professors, whose names are a sufficient assurance that we shall hear all that can be said on this interesting topic. The old question *What is Catholicity?* will be presented by men who will be likely to set the old truths in a new and attractive form, and show us how they can live and do effective work in this day. The five writers and speakers on this topic have been chosen evidently with especial care that every school of thought may be fully and fairly represented.

Thos. R. Harris
Gen. Sec.

MISSIONARY COUNCIL.

Philadelphia, Oct. 21-23.

Reduction of fare on the certificate plan has been secured for all persons (whether members of the Council or not) purchasing tickets at 75 cents and upwards within the territory of the various passenger Associations east of the 100th meridian of longitude. When a ticket is bought, a certificate of that fact must be obtained from the ticket agent at the starting point, which will be valid for the purchase in Philadelphia of a return ticket, at one-third of the rate paid in coming, after it has been signed by the Secretary of the Council and *viséd* by the railroad agent at the place of meeting (for which the agent will collect a fee of twenty-five cents).

All certificates upon arrival at the place of meeting should be *at once* deposited with the Secretary, the Rev. Henry Anstice, D.D., for signature, and the necessary examination, record, and endorsement of the special railroad agent. Until 100 certificates are in hand the agent will not begin the work of endorsement. Persons coming from all points from which the fare is seventy-five cents or upwards are earnestly requested to *secure certificates* in order to facilitate and insure the collection of the requred number in the Secretary's hands.

RETREATS FOR CLERGY.

The Annual Retreat for Clergy will be held at the Mission House of the Society of St. John Evangelist, Boston, October 13-17. Offerings for expenses. Address the Father Superior, 33 Bowdoin St., Boston, Mass.

Clergy coming for the B. S. A. Convention in the previous week can, if they wish to stay for the Retreat, have their tickets extended on a small extra payment.

A Retreat for Priests will be given by the Rev. Father Huntington, Superior of the Order of the Holy Cross, at St. Elisabeth's Church, 16th and Mifflin Sts., Philadelphia, beginning the evening of Tuesday, Nov. 11th, and ending on Friday morning, the 14th. Collection to defray expenses. Applications to be sent to Rev. William. H. McClellan, 1606 Mifflin St., Philadelphia.

WANTED.

Positions Offered.

ORGANIST WANTED; must be competent; for good church. Send copies of testimonials. Young man preferred; good opportunities. State salary. F. H. Wright, Ramge Bldg., Omaha, Neb.

FOR SALE.

CHURCH PIPE ORGAN from All Saints' Church (Ashmont), Boston; two Manuals and Pedal, 19 Stops; made by Hook of Boston;

extended Key Desk, especially adapted for a Chancel Organ. Address, ASHMONT, Box 1309, Boston, Mass.

MUSICAL INSTRUCTION.

SPECIAL INSTRUCTION TO CHOIRMASters, in training the *Boy Voice*. Address G. EDWARD STUBBS, St. Agnes' Chapel, Trinity Parish, New York. Prospectus, giving full details, sent upon application.

MISCELLANEOUS.

COMMUNION WAFERS AND SHEETS. Send for samples. Miss A. G. BLOOMER, 229 Railroad Ave., Mt. Vernon, N. Y.

APPLES.—Choice selected winter Apples of all the leading sorts and best keepers, carefully selected and put up for family use. Price, $2.50 per barrel, or in lots of 5 barrels, $2.00 per barrel delivered to freight depot. Early orders solicited. Remit by express or P. O. money order. Address, F. E. GILBERT, Erie, Pa.

INFORMATION BUREAU.

As there are frequent inquiries addressed to THE LIVING CHURCH with respect to outside business matters, arrangements have been made whereby our Chicago office will gladly receive and answer any queries relative to the purchase or selection of goods of any character whatever, and will undertake such purchases when so desired. For such services there will be no charge to our subscribers. Address such communications: "INFORMATION BUREAU, THE LIVING CHURCH, 153 La Salle St., Chicago."

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress and is fully illustrated. Price, $1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD giving information in detail will be furnished for distribution, free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary," 281 Fourth Avenue, New York City.

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE

BOOKS RECEIVED.

E. P. DUTTON & CO. New York.

Horae Solitariae. By Edward Thomas. Price, $1.00 net.

The Roadmender. By Michael Fairless, author of *The Gathering of Brother Hilarius.* Price, $1.00 net.

Bob Knight's Diary, Camping Out. With Sketches by Bob. By Charlotte Curtis Smith, author of *Bob Knight's Diary at Poplar Hill School.* Price, $1.20 net.

The Master Musicians:—Mozart. By Eustace J. Breakspeare, author of *Essays on Musical Æsthetics.* With Illustrations and Portraits. Price, $1.25.

LITTLE, BROWN & CO. Boston.

Nathalie's Chum. By Anna Chapin Ray, author of *Teddy, Her Book, Phebe, Her Profession.* Illustrated by Ellen Bernard Thompson. Price, $1.20 net.

The Shadow of the Czar. By John R. Carling. Illustrated. Price, $1.50.

Foxy, the Faithful. By Lily F. Wesselhoeft, author of *Sparrow, the Tramp, Madam Mary of the Zoo,* etc. Illustrated by H. C. Ireland. Price, $1.20 net.

On Guard! Against Tory and Tarleton; containing Adventures of Stuart Schuyler, Major of Cavalry during the Revolution. By John Preston True, author of *Their Club and Ours, Morgan's Men,* etc. Illustrated by Lilian Crawford True. Price, $1.20 net.

Catharine's Proxy. A Story of School-Girl Life. By Myra Sawyer Hamlin, author of *Nan at Camp Chicopee,* etc. Illustrated by Florence E. Plaisted. Price, $1.20 net.

Tower or Throne. A Romance of the Girlhood of Elizabeth. By Harriet T. Comstock, author of *Cedric the Saxon, A Boy of a Thousand Years Ago,* etc. Illustrated by Harriet Roosevelt Richards. Price, $1.50.

A Dornfield Summer. By Mary M. Haley. Price, $1.20 net.

Jack and His Island. By Lucy M. Thurston, author of *Mistress Brent, A Girl of Virginia,* etc. Illustrated by Clyde O. De Land. Price, $1.20 net.

Brenda's Cousin at Radcliffe. A Story for Girls. By Helen Leah Reed, author of *Brenda, Her School and Her Club, Brenda's Summer at Rockley,* etc. Illustrations by Alice Barber Stephens. Price $1.20 net.

The Struggle for a Continent. Edited from the Writings of Francis Parkman. By Pelham Edgar, Ph.D., Professor in the French Language and Literature, Victoria College, University of Toronto, and formerly Fellow in English in the Johns Hopkins University. With numerous Illustrations, including Maps. Price, $1.50 net.

AMERICAN TRACT SOCIETY. New York.

The Glory and Joy of the Resurrection. By James Paton, D.D., author of *Beautiful Characters,* Editor of *John Paton.* Price, $1.00.

HOUGHTON, MIFFLIN & CO. Boston. (Through Des Forges & Co.)

The Flag on the Hilltop. By Mary Tracy Earle. With Illustrations. Price, 90 cents net.

Eternalism. A Theory of Infinite Justice. By Orlando J. Smith. Price, $1.25 net.

The Right Princess. By Clara Louise Burnham. Price, $1.50.

PAMPHLETS.

Diocese of Milwaukee: *The Bishop's Annual Address.* At the 56th Annual Council, Sept. 16th and 17th, 1902. Together with the Table of Allotments for Diocesan Missions for 1902-03.

The Helping Hand Series. Vol. IV. Quarterly, Sept. 1902, No. 4.

Woman's Position in the Episcopal Church. By Marguerite Du Pont Lee. A letter written to The Churchman and The Standard, and by them refused.

Report of the *New Guinea Mission* for the year ending 31st March, 1902.

The Indian Church Quarterly Review. Edited by the Rev. Walter K. Firminger, M.A., F.R.G.S.

Order of Service for the consecration of the Rev. Charles Tyler Olmsted, S.T.D., as Bishop Coadjutor of the Diocese of Central New York, at Grace Church, in the City of Utica, New York, on Thursday, October Second, 1902.

Emile Zola. A Study of his Personality, with illustrations. By Arthur MacDonald. Third Edition. Washington, D. C.

A Further Study of Zola. By Arthur MacDonald.

The Church at Work

CHURCH CONGRESS.

THE CORRECTED programme for the Church Congress at Albany is as follows:

TUESDAY, OCT. 14TH.—10:30 A. M., Holy Communion, with address by the Bishop of Long Island. 8 P. M., address of welcome by Bishop Doane. Topic I, "The Church and the Drama." Writers: The Rev. Dr. Lubeck, New York; the Rev. Dr. Tomkins, Philadelphia. Speakers: The Rev. A. B. Kinsolving, Brooklyn; the Rev. W. E. Bentley, New York.

WEDNESDAY, OCT. 15TH.—10 A. M., Topic II, "What is Catholicity?" Writers: The Rev. Dr. McKim, Washington; the Rev. C. C. Edmunds, Jr., Newark; the Rev. W. F. Faber, of Lockport, N. Y. Speakers: The Rev. Dr. Leighton Parks, Boston; Mr. Frederic Cook Morehouse, Milwaukee. 8 P. M., Topic III, "Are Coercive Methods of Colonization Promotive of Christian Civilization?" Writers: Hon. Henry M. Hoyt, Washington; Mr. Herbert Welsh, Philadelphia. Speakers: The Rev. Dr. E. Walpole Warren, New York; G. Foster Peabody, Brooklyn; Hon. W. F. Youngs, Oyster Bay.

THURSDAY, OCT. 16TH.—10:30 A. M., Topic IV, "What is Personality?" Writers: Professor Leighton, Hobart College; Professor Hayes, General Theological Seminary, New York City; Professor Woodbridge, Columbia University. Speakers: Professor Nash, Cambridge Divinity School; Professor Marvin, Western Reserve University. 8 P. M., Topic V, "Moral Aspects of the Referendum." Writers: Professor Stewardson, Lehigh University; Hon. C. E. Paterson, Troy. Speakers: The Rev. Dr. Greer, New York; Mr. R. Fulton Cutting, New York.

FRIDAY, OCT. 17TH.—10:30 A. M., Topic VI, "Do Spiritual Principles Furnish a Solvent for Economic and Social Difficulties?" Writers: Dean Hodges, Cambridge; the Rev. Dr. L. W. Batten, New York. Speakers: The Rev. H. W. Wells, Wilmington, Del.; the Rev. W. E. Johnson, New York. 3 P. M., Topic VII, "The Place of Imagination in Religion." Writers: The Rev. W. E. C. Smith, New York; the Rev. Lawrence T. Cole, Ph.D., Annandale, N. Y.; the Rev. W. W. Davis, East Orange, N. J.; the Rev. F. W. Norris, Brooklyn.

The opening service will be held in the Cathedral and the business sessions in Odd Fellows' Hall.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.

St. Mary's Guild at Schenectady—New Windows at the Cathedral.

THE ANNUAL meeting of St. Mary's Guild was held at St. George's, Schenectady (Rev. Dr. Pendleton, rector), on St. Matthew's day, the rector reading the service, the Rev. H. R. Freeman of St. John's, Troy, preaching the sermon. This guild is a notable one among the many in the Diocese. Its Chapters are engaged in every good work, parochial, missionary, and charitable.

THE CATHEDRAL of All Saints, Albany, has recently been enriched by the gift of a

very beautiful memorial windows, three in the baptistery, and two in the north transept aisle. This completes the original scheme of the windows in the nave and aisles, representing various kinds of saints and servants of the Lord, Angels, Apostles, Prophets, Martyrs, Bishops, Priests, Deacons, Confessors, Doctors, Virgins, holy women, and soldiers. Of these, the first was placed years ago in the north transept aisle, being the "Angel window." The two new windows, now placed here, are the Apostles' and Prophets' windows. The upper panel of the Apostles' window contains the figure of St. John the Divine, with the legend, "A door was opened in heaven." The middle panel represents the vision of St. John and Patmos; and the lower panel, with the legend, "Him declare I unto you," contains the figure of St. Paul preaching on Mars' Hill. In the upper panel of the Prophets' window is the figure of St. John the Baptist, with the legend in Latin, "Behold the Lamb of God." The middle panel represents St. John preaching in the wilderness; and the lower panel, with the legend, "He must increase," represents St. John pointing out our Lord, to the two disciples. In the baptistery are placed three new windows. In the upper panel of the Martyrs' window is the figure of St. Stephen, and in the middle panel, the scene of his martyrdom. The lower panel contains the figure of Bishop Patteson, the Melanesian martyr, lying with the palm branches crossed on his breast, as his body was floated back to the mission ship after his martyrdom. The texts in this window are, "Lord Jesus receive my spirit," and one of Bishop Patteson's favorite verses, "Thy heart shall fear and be enlarged." The next is the Bishops' window. The upper panel contains the figure of St. Aidan, first Bishop of Lindisfarne. In the middle panel he is represented in the act of preaching; and in the lower panel he and King Oswald are represented walking side by side in the missionary tour which they made together. The legends here are, "The sincere milk of the word," and "Kings thy nursing fathers." The next window is the Priests'. In the upper panel is the figure of St. Columba. The middle panel represents him landing from his coracle on the Island of Iona, and in the lower panel he is standing giving his last benediction; the Ionan Cathedral built by St. Margaret of Scotland, many years after, being figured in the corner.

The other windows of the series are in the nave and have been there since the Cathedral was built. The new windows, like the old, are memorials. Those in the baptistery are: the first, in memory of George Washington Doane, second Bishop of New Jersey, from some old Burlington College boys. The two other windows are placed there by Mr. Charles Stanford of Albany, one in memory of Leland Stanford, and the other in loving memory of Charles and Jane E. Stanford. The windows in the north transept aisle are in memory of Mother Helen, placed there by those who loved her longest; and in memory of Mrs. Sarah Paine Cleveland and Mr. and Mrs. Edward Newton Perkins, placed there by E. C. C. The windows were made by Messrs Burlison & Grylls of London, and are very admirable specimens of their well-known work.

CALIFORNIA.

Wm. F. Nichols, D.D., Bishop.

Gifts at San Jose.

Christ Church mission, San Jose (Rev. Mardon D. Wilson, in charge), enjoyed several functions on Sunday, Sept. 28. The Bishop then made his first visitation to the mission since it has occupied its own building. The occasion was marked by the administration of Confirmation, the admission of a chapter of the Daughters of the King, the first of this organization in the city of San Jose, and by the Benediction by the Bishop of a new font, credence, and Bishop's chair. Arrangements had been made for filling the windows with Cathedral glass, but owing to some delay in securing the glass, the work was postponed until the week following.

The font and credence are paid for by the offerings of the children of the Sunday School, the Bishop's chair is given by one friend of the mission, and other members and friends have provided the money for the freight bill, and also the money to pay for the windows.

This mission is now entirely out of debt, and is making better progress than at any other time in its previous and somewhat checkered history.

CENTRAL NEW YORK.

F. D. Huntington, D.D., LL.D., L.H.D., Bishop.
C. T. Olmsted D D,, Bp. Coadj.

Two Convocations—Lectern at Norwich.

The First District Convocation was in session in Grace Church, Carthage, on the 23d and 24th of September. The sermon at the opening service was by the rector of St. Paul's, Watertown, on The Duty of Extending the Kingdom of God. The rector of N. Watertown preached at the high celebration the next day on The Responsibility in Christian Work. The Woman's Auxiliary was in session in the afternoon, when Mrs. L. R. Brewer of Montana was introduced, and gave some interesting reminiscences of her early experience in the Church at Carthage, N. Y., and of her later work in Montana. The Convocation sent greetings to the Bishop-Coadjutor-elect, and chose the Rev. Dr. Reed as essayist for the next meeting.

The parish of Emmanuel, Norwich (Rev. W. D. Benton, D.D.), has received the gift of a memorial lectern, presented by the late Mrs. Susan Hubbard and her surviving children, Mrs. Helen R. Hoose of California, Mrs. Myra H. Randall of California, Harvey Hubbard of Pennsylvania, and Mrs. Frances J. Schermerhorn of Cortland. The pedestal of the lectern is of polished brass, highly ornamental, and is surmounted by a large eagle of hammered brass, on whose back and extended wings rests the Holy Bible. On the front of the brass ball upon which the eagle stands is inscribed the following:

TO THE GLORY OF GOD,
and in memory of
Harvey and Susan A. Hubbard
and their daughters,
Mary A. and Julia E. Hubbard.

Mr. and Mrs. Harvey Hubbard were former esteemed residents of Norwich, Mr. Hubbard for a number of years conducting the Chenango *Union*. Mrs. Hubbard was a devoted member of Emmanuel Church, and previous to her death about two years ago, she arranged for the making of a memorial gift to the above church.

The Convocation of the Third District was held in Emmanuel Church, Norwich (Rev. Dr. W. D. Benton, rector), Sept. 16-17. The Dean, the Rev. G. G. Perrine, presented his report and made an address. The Rev. A. G. Wilson preached from Gen. xii. 1. A missionary address was made at the close by the Rev. H. S. Longley. A feature of the meeting was the unveiling of a brass eagle lectern as described above. The next meeting of Convocation will be in the Church of the Good Shepherd, Binghamton, next January.

CENTRAL PENNSYLVANIA.

Ethelbert Talbot, D.D., D.C.L., Bishop.

Parish House at Lebanon—Diocesan Notes.

The cornerstone of St. Luke's parish house, Lebanon (Rev. J. M. Page, rector), was laid during a rain storm on a recent morning. The unruly elements caused the function at the stone itself to be much shortened, and the clergy, with the congregation, proceeded then to the church, where several addresses were delivered. The building is being erected as the gift of two ladies of the parish, Miss Isabel C. Freeman and her sister, Mrs. Mary C. Buckingham. It will be of native blue limestone and red sandstone, to match the church building, with which it will be connected, and will be one of the most complete parish houses in the Diocese.

It has been decided that Oct. 18th, 19th, and 20th, shall be kept in memory of the 50th anniversary of the incorporation of St. Luke's parish, Scranton, the 20th of the rector's marriage, and the 10th of his rectorate. Dr. and Mrs. Israel have been the recipients already of a costly silver coffee and tea set.

A handsome eagle lectern of brass was dedicated to its glorious and most sacred use at Christ Church, Danville, the 28th of September. The inscription reads as follows:

TO THE GLORY OF GOD
In loving memory of
Daniel De Long,
Junior Warden of this Parish,
1871—1882.

Very soon a pulpit, befitting such surroundings, will be placed in position. The Rev. Erskine Wright, rector, has been here over three years.

St. Gabriel's, Sugar Loaf Township (Rev. Frederic Welham, missionary), has just received a handsome gift of a solid silver chalice and paten, gilt lined, in memory of Blanche Béraud and Mary Swartwout, Advent, 1902.

A set of altar vestments is being made for the church at Catawissa. A nice set of altar linen has also been presented to this church.

A bronze memorial pulpit has just been placed in St. Paul's, Bloomsburg (Rev. D. N. Kirkby, rector), at a cost of $1,000.

The Rev. E. F. Smith has just returned to Harrisburg after a vacation spent in England.

The Missionary General of the Diocese is busy this autumn procuring pledges to build three new mission churches. At Berwick $1,700 has been pledged and a building will go up on a lot owned by the Church since 1873, and which was given in exchange for a lot deeded to the "Episcopal Church of England" in 1804.

The Rev. J. C. Scottowe has just returned to Westfield after a trip to England.

The autumn Archdeaconry meetings will be as follows: Reading, at St. Mark's Church, Oct. 13 and 14; Harrisburg, at St. Paul's, Harrisburg, Oct. 14 and 15; Scranton, at West Pittston, Oct. 20 and 21; Williamsport, at Sunbury, Oct. 27 and 28.

Five thousand dollars has just been given by a lady residing in England to St. John's, Huntingdon. This, with a previous $4,000, will form an endowment towards their priest's stipend.

The position of organist and choirmaster of Christ Church, Williamsport, made vacant by the removal of Wm. B. Reeve to Shreveport, La., has been filled by the appointment of Arthur E. Jones of London, England. Mr. Jones is a Fellow of the Guild of Church Musicians, a Licentiate of the Victoria College of Music, and a member of the Guild of Organists, incorporated.

CHICAGO.

Wm. E. McLaren, D.D., D.C.L., Bishop.
Chas. P. Anderson, D.D., Bp. Coadj.

Parish House for Winnetka—Lectures at St. Peter's—Woman's Auxiliary—City Notes—Death of Rollin N. Larrabee.

Christ Church, Winnetka, has for many years labored under the disadvantage of having the church nearly three-quarters of a mile

from the centre of the village; out of sight and hearing of most of the people. This disability was to some extent removed when in 1900 the parish purchased for $4,100, a large lot, 150x185, with a fine house standing on it, in the very centre of the village, and but one block distant from the new public school. About $800 was laid out in improvements, making it one of the most complete rectories in the Diocese. Here for the last two and one-half years the priest in charge, the Rev. H. G. Moore, and his family, have lived. A parish house is now in course of erection, which it is hoped will be opened about Nov. 15th. It is to be a memorial, given by Master Roger Higgenson in memory of his mother and of his little brother, who died Sept. 20th, 1901. One special feature of the building will be a large room for the use of a boys' club. In addition to this there will be a guild room with a kitchen off it, and a chapel in which it is hoped daily services will be held. The altar to be placed was formerly in use in Trinity, Highland Park, and St. Paul's Glencoe. At this altar the late Dr. De Koven frequently celebrated Holy Communion, so that for Churchmen it possesses a peculiar and historic interest.

Wednesday evening lectures are being given during October by the Rev. Chas. Scadding of La Grange at St. Peter's Church, Chicago, on the subject of the Revival of Religion in the Last Century. The four Wednesdays beginning Oct. 1st, are arranged successively for discussion on the sub-topics of: The Oxford Movement; John Keble; John Henry Newman; Edward Bouverie Pusey. There will also be an additional lecture on the fifth Wednesday night on the subject of John Wyckliffe.

The first noonday meeting of the Chicago W. A., which occurred Oct. 2, in the Church Club rooms, was fittingly made "Question Day," in order that all troublesome problems might be cleared away at the beginning of the Auxiliary year. The matter of the yearly reports of the parochial secretaries to the diocesan Coresponding Secretary was thoroughly explained by the President, Mrs. Hopkins; the workings of the Comfort Club clearly set forth by Mrs Ward of Grace Church; the advisability of roll call at parochial meetings, and the means of increasing spiritual life among the women of the Auxiliary, were generally discussed.

Before considering the "questions" of the day, Mrs. Hopkins introduced the three new officials of the Chicago branch to the assembled representatives. They are, Mrs. Clinch, the Corresponding Secretary, Mrs. Chew, Secretary of the Comfort Club, and Mrs. Lewis, who has charge of the Junior Auxiliary boxes. The President announced that the semi-annual meeting would be held in Christ Church, Woodlawn, Oct. 30th, and that a sectional meeting would occur at Rockford, Oct. 7th. She likewise referred to the successful sectional meeting in Elgin, where five different towns were represented.

The short time that remained after the problems that "infested the day" had been carefully disposed of, was devoted to the story of Mrs. Hopkins' missionary tour to the extreme end of the Diocese. The little towns of Pontiac, Fairbury, and El Paso, were her points of destination, and the extremities of weal and woe illustrated by the Church in these three neighboring villages formed a tale of absorbing interest where the homely and pathetic, cheerful and inspiring, all gave opportunity of word pictures to the speaker.

Noonday prayers were said by the Rev. A. B. Whitcombe of the Church of the Good Shepherd, and roll call showed the presence of 56 delegates from 25 branches.

The officers of the Junior branches are asked to hold a conference with Mrs. E. M. Duncombe, Vice-President in charge of Junior work, in the Church Club rooms, Friday, Oct. 10th, at 2 o'clock.

Mrs. Duncombe has returned from Minneapolis and St. Paul, where she addressed the annual meeting of the Junior Auxiliary in connection with the Sunday School Institute, and is ready now to form new branches and address the old branches, upon application to 667 Washington Blvd., Chicago. Mrs J. K. Lewis, 1313 Maple Ave., Evanston, has charge this year of the Junior boxes, and applications of this description should be addressed to her.

The Woman's Auxiliary branches at Aurora, Batavia, Dundee, Algonquin, and Elgin, held a meeting at the Church of the Redeemer on Oct. 1st, four of the general officers from Chicago being with them. Mrs. Hopkins, the diocesan President, spoke of the especial work undertaken by the division branch, and pledges were made for a woman missionary in Alaska, for the education of a native boy in Africa, and for diocesan missionary work. After luncheon and prayers, Sister Ella and the Rev. Messrs. Geo. B. Pratt, C. A. Holbrook, J. M. Chattin, and Wm. H. Bliss delivered addresses.

The Rev. Dr. Fawcett of St. Bartholomew's, Englewood, left on Monday for Harrisburg with the delegation of representative men sent by Hearst's *Chicago American* to petition Governor Stone of Pennsylvania to exert his official power and influence to bring the coal strike to a close.

The Rev. Dr. Gregg, who recently suffered a stroke of paralysis and is at St. Luke's Hospital, is somewhat improved.

Rollin North Larrabee, son of the late C. R. Larrabee, and brother of the Rev. Edward A. Larrabee, died, after long illness, at the home of his mother in this city on Wednesday, Oct. 1st. The burial office and funeral Eucharist of Requiem were said in the Church of the Ascension on Saturday, Oct. 4th. Mr. Larrabee was an *alumnus* of Racine College and left a wife and two young sons.

The Rev. Dr. Stone of St. James' Church has returned from Europe. He visited Switzerland (for the sixteenth time) this summer. Dr. Stone purposes to write a book, the materials of which have been gathered by him in his visits in Switzerland.

The Rt. Rev. Arthur L. Williams, D.D., will remain in Chicago for another month in charge of the services of Grace Church.

Bishop Anderson, the Rev. Mr. Du Moulin, and the Rev. Mr. Whitcombe have left for Boston to attend the convention of the Brotherhood of St. Andrew. A party of laymen left Tuesday over the Michigan Central.

COLORADO.

Charles S. Olmsted, D.D., Bishop.

Clerical Retreat—Missionary Items.

The September Ember week Retreat for the clergy of the Diocese which was planned at the Diocesan Council in June to take place at Evergreen, was, at the earnest request of many of the clergy and by the kind invitation of Dean Hart, held in the crypt of St. John's Cathedral, Denver, by the Bishop. The retreat commenced at 7:30 p. m. on Wednesday with evensong, which was said by the Rev. Canon Arnold Bode. At the commencement the Bishop requested that the rule of silence should be observed as far as possible during the retreat. Taking the apostolic injunction to "Take heed to yourselves" as a text, the Bishop pointed out plainly, yet with the most gentle kindness, many weaknesses common to the clergy. He insisted that men for the ministry should be prepared more carefully, and that the ordained should "take heed" to their mental culture and spiritual development, by constant study and research. More time should be given to devotions. Bishop Wilson's *Sacra Privata*, and Bishop Andrewes' *Manual of Devotion* would be found very helpful. Bishop Jeremy Taylor's *Holy Living* and *Holy Dying*, should be frequently read. Leaving these delightful books of devotion, the Bishop gradually deepened his theme until soon the clergy were moved most impressively by the beauty and strength of quotations and excerpts from *Eucharistica*, or Bishop Jolly *On the Holy Eucharist*, or a beautiful thought, elegantly expressed, of the Bishop's own.

The clergy were to "take heed" that they knew their history, ancient and modern, and especially ecclesiastical history as found in Neale, Stanley, Paley, Robertson, Bright; and the history of our own branch of the Holy Catholic Church, by Bishop Coleman or Tiffany.

Bishop Stubbs' *Addresses to Candidates for Ordination*, and Bishop Sanderson's *Lectures on Conscience and Moral Law* were recommended to the clergy. The Bishop's hour on literature for the clergy was simply splendid.

The ground covered by the addresses (which took up nine hours in the delivery) was ample and varied, making the retreat a revelation to the clergy of the Diocese, of the Bishop's character and life and power as an orator, abstruse scholar, independent thinker, and masterly teacher. The clergy have returned to their homes enlightened, encouraged, and enthused.

The Very Rev. Dean Hart has returned from Canada, where he took his vacation this year. The Rev. J. W. Gunn has taken charge of Ouray in Salt Lake mission, and the Rev. W. H. Haupt has succeeded him as rector of Florence. The Rev. A. George has resigned Calvary, Idaho Springs, retaining Georgetown and Empire. The Rev. W. H. Eastham of Golden will have charge of Calvary, Idaho Springs, with Golden.

Archdeacon Bywater has organized a mission at Loveland, a town of 3,000 people, where there had been no services previously. The Bishop visited the town recently and found the people very enthusiastic. The services are held in the Woodmen's Hall.

The parish of Greeley has increased the rector's salary $200. The Rev. F. N. Tummon is the rector.

The Rev. Douglas I. Hobbs, late of Johnstown, Pa., has arrived in Denver. He is the new rector of Emmanuel parish. The vestry and guild gave a reception for him on Tuesday, Sept. 30. The Rev. Percival Wood, the new rector of St. Paul's, Denver, is taking hold and the work is already showing signs of growth.

Bishop and Mrs. Olmsted left on Tuesday, Sept23d, for the East. The restoration of Matthews Hall is progressing finely, and will be ready for occupancy when the Bishop returns in the fall.

Mrs. Mary Kerr Rankin Reedy, mother of the Rev. James J. H. Reedy, rector of Louisville and Lafayette, died on Sunday last. May light perpetual shine upon her.

The late Bishop of Colorado bequeathed the greater part of his library to the Diocese of Colorado. Many very valuable books, historical and philosophical, are to be found in it. The Bishop has appointed the Rev. Percival Smithe, rector of Epiphany, to be the librarian. The library will be catalogued by the Melville Dewey System. The library is now contained in certain rooms in Matthews Hall.

DELAWARE.

Leighton Coleman, D.D., LL.D., Bishop.

Patronal Festival at Wilmington.

St. Michael's Church, Wilmington (Rev. Wm. Doane Manross, rector), observed its Patronal Festival, beginning with solemn evensong and the professing of the Holy Cross Guild of Servers Sunday evening.

There were two celebrations of the Holy Eucharist Monday, at 7 and 11 A. M., and solemn evensong Monday evening at 8 o'clock. The sermon was preached by the Rev. Father Sill, O.H.C., and was followed by solemn procession with Incense. The musical setting of Hymns 423 and 450 (A. & M.) were written by the rector, and used for the first time at this service. A greeting from the Bishop of Delaware, now taking his vacation "tramp," was read to the congregation. The altar was a blaze of light, and the flowers used, a memorial to the late Mrs. Coleman, wife of the Bishop of Delaware, and a most devoted worker in the parish since its organization, ten years ago.

PRIEST, CHOIR, AND SERVERS, ST. MICHAEL'S CHURCH, WILMINGTON, DELAWARE.

St. Michael's parish was organized by Alexis I. du Pont Coleman, the son of the Bishop, and is in the manufacturing district of Wilmington. The mission had its beginning in a small room over a flour and feed store. Active parochial work was carried on, and the congregation soon outgrew their quarters. The present building was purchased from the Presbyterians about seven years ago, and was remodeled so as to be suitable for the Church services. Since that time the parish has had four rectors—the late Mr. Miller, the Rev. Harry Ransom of St. Andrew's, Buffalo; the Rev. Mr. Simons, who lived but a few weeks after coming to St. Michael's, and the Rev. Percy Owen-Jones, now in Canada. On Christmas, 1901, the present rector, the Rev. Wm. Doane Manross, took charge. The Catholic Faith has been taught and the six points of ritual observed since the organization of the parish. There has always been a daily Eucharist, a choral Eucharist as the principal service on Sunday and the morning and evening offices said daily. The parish has almost doubled its communicant list within the last year.

A reception was held at the rectory immediately after the evening service.

DULUTH.

J. D. Morrison, D.D., LL.D., Miss. Bp.

Opening of St. Luke's Hospital—Duluth.

The formal opening of the new St Luke's Hospital in the city of Duluth was held on the afternoon and evening of Sept 30th, when it is estimated that fully 6,000 persons availed themselves of the opportunity to see for themselves the beautiful building which had been for several years occupying the thought and time of the Church people of the city. The visitors were enthusiastic in their expressions of delight, not only at the full and thorough equipment for medical and surgical purposes, but at the beauty of all the arrangements and furnishings. The hospital occupies a 200 foot lot in a most desirable location. It is of brick, and is absolutely fire-proof in construction.

On the evening of Sept. 30 the new St. Luke's Hospital, Duluth, was opened for public inspection. It is estimated that 6,000 people availed themselves of this opportunity.

Hospital work was begun here 21 years ago by the Rev. C. A. Cummings. For years the work was carried on in a frame building in the heart of the city. Three years ago it was decided to build a modern hospital with all the later equipment. An ideal site was secured, with outlook on the lake, and a fire-proof, sanitary, aseptic building erected with accommodations for 90 patients. There is a full refrigerator, sterilizing, laundry, and operating room equipment; there are separate buildings for nurses and isolation ward, and plenty of room for further growth. The entire plant represents an expenditure of $100,000, and of this, $70,000 has been raised. Every private room in the hospital has been tastefully furnished by individuals and societies, and it is hoped that many beds in the wards will be so furnished. A training school of 24 nurses will be maintained, and the instruction is rigorous and of the first order. The hospital is plainly built, but beyond that, is the equal for the purpose of any hospital in the country. An expensive operating room has been constructed on the fourth floor with admirable light for day and night operations, of which there are many from the city and surrounding territory. The rector of St. Paul's has been President and General Manager of St. Luke's from the beginning. The last report stated that over 1,200 days' hospital care had been given in charity.

Six young ladies were graduated from St. Luke's Training School, Sept. 23. Addresses were given by the Hon. Page Morris, M.C., and the rector of St. Paul's, the Rev. Dr. A. W. Ryan. Miss Frances M. Root of this class was appointed assistant superintendent.

The Rev. L. I. Belden, with his other work, has been appointed assistant in St. Paul's. Sister Ellen, lately of St. Matthias' Church, Philadelphia, has begun work as deaconess in this parish, and already the parish has begun to feel the impetus of her capable work.

During the hard times, the rector decided to share the financial difficulties of his people, and gave up such portion of his salary as the limited income of the church required. During the last month all such salary relinquished has been more than repaid and the church is out of debt of every kind. During October the organ is to be rebuilt and very much enlarged so as to make it the equal of any in the city. The music of this church has always been of a high order. The rector expects to leave for the East and the Missionary Council on or about Oct. 19, and to be gone six or eight weeks.

INDIANAPOLIS.

Joseph M. Francis, D.D., Bishop.

New House for the Bishop.

The Bishop's house which is being erected in Indianapolis, is now nearing its completion. The plans for this permanent home for the Bishop were drawn last May,

ST. LUKE'S HOSPITAL, DULUTH.

and its building is the first work of a diocesan society known as the Bishop's Guild.

The Bishop organized this guild with the hope of bringing together in a common work for the Church in the Diocese, a large number of people in every parish and mission. It seemed a fitting time for the starting of such a project, as the need of a Bishop's house was urgent.

A few years since, Knickerbacker Hall, the diocesan school for girls, was a heavy charge on the Diocese, and was not a successful school. Five years ago the Misses Yerkes took charge of the institution and immediately it began to revive, and has continued to prosper during these five years. For the last two years, instead of being a burden on the Diocese, it has helped to support it. Now the school has outgrown its quarters, beginning the present school year with 104 boarding and day pupils, and its principals decided that they must have larger buildings. The house in which the Bishop has been living since he came to Indianapolis three years ago, and which is commonly called "the Diocesan House," immediately adjoins Knickerbacker Hall. The Misses Yerkes therefore made a proposition to rent the Diocesan House for a term of years. This rent would have enabled the Bishop to rent a house for himself, but that would have meant that the Diocese would not profit by the arrangement at all. So the proposition was made, and was finally adopted, that money should be borrowed and a house be built for the Bishop on property already belonging to the Diocese, and that the rent received from the diocesan house should be applied towards this object. As it would take many years to pay for the new house with the rental from the old, the Bishop's Guild was organized as an auxiliary means to the same end. This society has no rules. Everyone who makes a pledge for the new house becomes a member of it. Annual pledges are solicited. No one is asked to give a very large amount, and no one is allowed to feel that a small sum is not acceptable. In reality it is a plan for the permanent endowment of the Diocese; for not only will it provide a house for the Bishop, where the present diocesan and his successors may have a home, but when the building shall have been paid for, the entire income of the school will be available for diocesan expenses.

The first offering received for this purpose was from the Sunday School of Trinity mission, a zealous band of youthful workers on the south side of Indianapolis, who sent to the Bishop a five-dollar gold-piece. Since that time interest in the project has grown, until the Bishop now has a large number of pledges, payable each year and varying vastly in monetary value; and to which he expects to add, month by month, until the whole of the amount borrowed be raised.

The house is a substantial structure in the French Colonial style. It is built of red brick, on a stone foundation, and will cost $11,000. Its wide verandas and high pitched roof of blue slate ensure its coolness during the heat of Indiana summers; while inside it is plain and commodious, is finished in natural oak, and has wide brick fire-places and modern conveniences. The Bishop's office and his private chapel are easy of access from the side entrance; and the large reception rooms and the goodly number of guest chambers render it an ideal dwelling for one who carries out the episcopal injunction and is given to hospitality.

The laymen of the Diocese have shown their hearty interest in the plan, not only by their pledges toward the cost of the house, but also by valuable gifts for its embellishment, and the Bishop has already received several such assurances of their coöperation and loyalty.

The house stands on the corner of Central Avenue and 16th Street, near the centre of the city, and is one of the groups of buildings the beginning of which was planned by Bishop Knickerbacker. The church now used for the pro-Cathedral, which has recently been improved and re-decorated, forms one of the three sides of a quadrangle, the others being the main building of Knickerbacker Hall, and the Bishop's house.

The building used now for the annex to Knickerbacker Hall is about 40 feet to the right of this group, and one of the plans which the friends of the school hope to see carried out in the future is to connect it by a cloister with the school proper, thus enclosing the large play-ground at the rear, and improving the appearance of the whole property.

IOWA.

T. N. Morrison, D.D., Bishop.

Diocesan Work—Dubuque.

Work in the Diocese has been kept up during the summer by a faithful band of clergy, and with some degree of success. Progress is noted in many directions. To begin with, Bishop Morrison has been at work all summer, taking no vacation. The oversight of the new buildings under course of construction for St. Luke's Hospital, Davenport (by which the capacity of that excellent Church hospital will be doubled), and the attractive group of buildings at St. Katharine's Hall, Davenport, have occupied much of the Bishop's care and attention.

At St. Katharine's the enrolment is sufficient to fill all available accommodations. Indeed, the teachers, for this year at least, must reside outside the school buildings. Much of this new prosperity is doubtless due to the impetus given the work by the advent of the Sisters of St. Mary, who are to conduct the school hereafter. Sister Esther, in charge of the educational work, has been one of the most successful teachers and administrators of the Order.

At What Cheer, Mr. H. Wilson, a candidate for Orders, has been in residence during the summer, and by faithful work has brought the parish to improve its church building and to promise a larger amount than ever before to the stipend of a priest who will soon be placed there by the Bishop.

St. Mark's, Maquoketa, vacant by the promotion of the Rev. F. W. Henry to Chariton, now has the services of the Rev. Annesley T. Young. The Rev. Robert McVettie has been elected rector at Decorah and has entered upon his duties. The Good Shepherd, Des Moines, loses the Rev. M. S. Runkle, and receives as rector the Rev. T. Francis Bowen of Spencer, whose work there has been marked by a large measure of success. Estherville becomes vacant through the resignation of the Rev. W. H. Knowlton, whose excellent work has been highly commended by the Bishop. Iowa Falls, which has had the services of Archdeacon Hoyt until his resignation, was acceptably served during the summer by Mr. Cameron S. Morrison, the Bishop's son, who is a candidate for Orders. This station will now be given a weekly Sunday service by the Rev. Mr. Biggs of Cedar Falls. The policy of the Bishop is to concentrate the work, giving one service only to such places as are not yet prepared for two, thus enlarging the congregation, giving a feeling of strength, and allowing another station to be served by the same priest. In Iowa the distances between towns, and the lack of Sunday trains, is a drawback to the operation of this plan in every case.

From the above it will be seen that the candidates for Orders in the Diocese have been placed where some experience was to be gained during their vacations. In addition to these men, Mr. S. V. Story has carried on a good work at Durant, and will serve Shenandoah during the winter while studying at Tabor College. Mr. Thomas Cassady, son of a prominent Churchman, has held the parish together at Maquoketa while vacant. Two excellent parishes are vacant, St. Andrew's, Waverly, and Hope Church, Fort Madison.

St. John's, Dubuque, from which Bishop Keator of Olympia went last January, and of which the Rev. John C. Sage is now rector, has secured the services of a curate, the Rev. R. F. Keicher, who last week was ordained to the priesthood by the Bishop of Milwaukee. Daily services have been inaugurated, and progress is noted in the parish.

LONG ISLAND.

Frederick Burgess, D.D., Bishop.

Death of Rev. T. S. Pycott.

The Rev. Thomas Stevenson Pycott, a retired priest of the Diocese of Long Island, died at his home in Brooklyn on Sunday, Sept. 28, 1902, in the 71st year of his age. He was ordained deacon by Bishop Whipple in 1871, and was sometime rector of Emmanuel Church, Islip, Long Island.

LOS ANGELES.

Jos. H. Johnson, D.D., Bishop.

New Rector for San Diego.

St. Paul's parish, San Diego, has called the Rev. Wm. Frederic Faber, rector of Grace Church, Lockport, N. Y., as rector in succession to Bishop Restarick. Mr. Faber is a

Rev. W. F. Faber.

native of Buffalo, N. Y., and was graduated at the University at Rochester with the degree of B.A., in 1880. He was ordained by the late Bishop Coxe as deacon in 1893, and as priest in 1894, having served during the years between his graduation and his ordination as a Presbyterian minister. His diaconate was spent as assistant at St. Peter's Church, Geneva, N. Y., and since 1894 has been rector of Grace Church, Lockport, N. Y., and since 1895 has been rector also of Christ Church in the same city.

MARYLAND.

Wm. Paret, D.D., LL.D., Bishop.

Clerical Association—Calvert County—Baltimore.

The Clerical Association of Baltimore resumed its monthly meetings on the first Monday in October. The Rev. Wm. Howard Falkner was the appointed essayist, but as he was prevented from attending by the death of his uncle, the Rev. Erastus W. Spalding, D.D., his paper on "Judaism and the Law" was read by the President of the Clericus.

Maryland has two priests, father and son, working in separate parishes within one county. The Rev. Lionel A. Wye came from Michigan a few years ago to take charge of a new missionary circuit, embracing Solomon's, Middleham chapel, and two schoolhouse Sunday Schools at the lower end of Calvert County. He has done excellent work and has endeared himself to the people whom he serves. Now his father, the Rev. George Wm. Wye, has come from Michigan to take the parish (All Saints') at the other end of the county. A few years ago the whole work in Calvert County needed the support of the Diocesan Missions committee. A re-arrangement was effected. The lower end of Christ Church parish was cut off as a mission station and the Rev. L. A. Wye was put in charge. Then old Christ Church was able to combine with its next neighbor to the north (St. Paul's parish), and the two together could well support a rector without any outside help. The result has been fine:—two, instead of four missionaries dependent on the Diocesan Committee, a strong, self-supporting work in the very centre of the county, and better results in every part of the county. There seems to be a suggestion here:—the wise combination of some fairly strong points (we are always ready to unite weak points) to make one vigorous centre of work and hope.

The Rev. Frank Hay Staples has resigned the charge of St. Stephen the Martyr's, Baltimore. St. Stephen's is a new work, organized less than three years ago in the extreme northwestern part of Baltimore. Mr. Staples, working nominally as a curate of St. Luke's Church, was its first pastor, entering upon his duties before the church building was completed; and under his care St. Stephen's has become one of the promising mission stations of Baltimore.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

Opening of Trinity Church—Clerical Association—Notes.

Trinity Church, Boston, was opened for service, Sunday, Oct. 5. The steps extending from one side of the chancel to the other have been removed and the ascent to the altar is gradual, with low, broad steps, allowing the entrance to the chancel to be 12 feet 6 inches in width. On each side are the choir stalls, made of quartered oak, richly carved. There are four rows of these stalls on each side, seating about 60 choristers. A stone balustrade, carved with sacred emblems, forms the front to the choir stalls. The old flooring has been replaced by one of brown sandstone of a soft, subdued color. The chancel rail, running all around the altar, has not been changed, though the floor has been laid in rich red marble and mosaic discs, so arranged that a beautiful effect in coloring is produced. The lectern has been placed outside the chancel to the right, and the clergy stalls have been arranged at the rear of the lectern. The one in front is an exquisite piece of carving, all in harmony with the choir stalls. The console for the new organ is on the right of the chancel, and is so placed that from it the great organ in the west gallery and the chancel organ can be played simultaneously. The new organ is above the chancel on the left side and back of the pulpit. This is a gift, and the console bears the inscription:

THIS ORGAN
is dedicated to the Worship of God in the Church of Jesus Christ, and in loving memory of
Charles Sturtevant Kellen,
by his father and mother,
William Vail and Ella Sturtevant Kellen.
1902.

The alcove under the south gallery has been made over into a baptistery with stone flooring, and on the side the bust of Phillips Brooks has been placed on an Italian marble pedestal. This little chapel, as it might be called, can be approached more readily by the St. James Avenue entrance, and chairs have taken the place of the old pews. The great chandelier hanging in the centre, has been rebuilt and pronounced entirely secure in its fastenings. A fire-proof stairway leads to the choir room beneath the chancel. This is a large room, well lighted, and has every convenience for the needs of the choir.

The Boston Clerical Association renewed its life Oct. 6. Bishop Lawrence, as is his custom, made the opening address. The committee having charge of these meetings, have made many needed improvements. Two speakers are now appointed on a subject of present interest, instead of the conventional essay. Another departure is the social meeting at a later hour in an adjoining hotel. The meetings will no doubt be more interesting than ever under these changes, and many of the clergy have already signified their acceptance of the varied propositions of the committee.

The fiftieth anniversary of the founding of the Church of the Messiah, Wood's Holl, was observed on Sept. 28. Bishop Lawrence preached at the regular morning service. In the evening, the rector, the Rev. George Fisher, preached an historical sermon.

This parish was started in 1852, when there were only forty dwelling houses in the village. The organization was due in a large degree to the active interest of one Jeremiah Hopkins, the keeper of the local tavern, known as the Naushon or Webster House. His efforts were ably sustained by Joseph Story Fay of Boston, who made this town his summer home. Twenty-four of the village folk signed an agreement to support Church services in the summer of 1852. The church was named after the Church of the Messiah in Boston. In 1854 Bishop Eastburn consecrated the church, and the parish called for its first rector the Rev. T. G. Flower, who remained till 1862.

In 1888 Mr. Joseph Story Fay gave the present stone structure, and it was consecrated July 2, 1889. The old edifice was then converted into a parish house. In the history of the parish there have been 138 baptisms, 100 confirmations, 38 marriages, and 88 burials.

The Rev. Preston Barr, rector St. Martin's, New Bedford, has been preaching in his church, a series of sermons upon timely topics. His discourse upon the "Danger of Riches," with brief allusion to existing social conditions, has been published by request of his parishioners.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

Schools Reopened—Missionary Council—City Notes.

The several schools of the Diocese opened during the first week in October. Nashotah found itself with 43 students, ten of whom were new, and two or three more are expected. This fills the institution to its fullest capacity. The seminary is well equipped for work, Dr. Webb being at the head of the faculty, Canon St. George taking the chair of History. The Rev. H. E. W. Fosbroke has been raised to the dignity of Professor of Hebrew and Old Testament Exegesis, having last year been instructor in the same department. The Rev. Howard La Field, M.A. (Yale), is an additional tutor in the preparatory department, and has temporarily taken classes in Greek until permanent arrangements for filling that chair can be made. The Rev. J. M. Raker is also in the preparatory department. On Michaelmas the term opened, the Bishop making an address.

Racine College opened with 130 students and with well equipped faculty. The improvements at Taylor Hall are now complete, steam heat having been instituted, and chemical laboratory and gymnasium being fitted out at a cost of $5,000, contributed by two citizens of Racine.

Kemper Hall, at Kenosha, is well filled and it has been necessary to rent an outside house for part of the teachers. There were 130 students at the opening.

The new Bishop Knight memorial hall of St. John's Military Academy, Delafield, is nearly completed and was partially occupied at the opening of the term. There are 140 students at the opening, thus filling the buildings to their fullest capacity, and there is every prospect of a successful and prosperous year.

It appears probable that the Diocese will have a full representation in the Missionary Council, the Bishop having filled several vacancies with the expectation of securing a full delegation. The latter will consist of the Rev. Messrs. D. C. Garrett, C. N. Moller, C. L. Mallory, A. L. Bennett, and George F. Burroughs; and Messrs. L. H. Morehouse, Geo. E. Copeland, Robert M. Bell, and T. M. Cary; all but one or two of whom have intimated their intention to be present.

The Milwaukee Clericus held their first regular luncheon and literary gathering on Monday of the present week, and chose officers as follows: President, Rev. James Slidell; Vice-President, Rev. F. A. Sanborn; Secretary and Treasurer, Rev. George F. Burroughs; Executive Committee, Rev. Wm. Austin Smith, Rev. Wm. W. Webb, D.D., and Rev. F. L. Maryon. The next monthly gathering will be at the Hotel Pfister on the first Monday in November, when an essay will be delivered by the Rev. George F. Burroughs. It is hoped and believed that the Clericus will be a factor in the social life of the clergy, and one that will make for greater unity in the city and Diocese.

The death of Dean Spalding was announced at the Cathedral on last Sunday morning, and the Bishop took the opportunity to deliver a sympathetic memorial address, in which he laid stress especially upon the trait of unselfishness as the predominating characteristic in the life of Dr. Spalding.

On Tuesday morning was held a requiem celebration, at which the Bishop pontificated and the choir sang the Communion Service by Woodward.

MINNESOTA.

S. C. Edsall, D.D., Bishop.

Chimes for Faribault—Seabury Opening.

The McShane bell foundry of Baltimore has completed a set of chimes to be placed in the memorial tower of the Cathedral of Our Merciful Saviour at Faribault. The chimes were ordered by Mrs. Whipple, to be her memorial to the Bishop, at a cost of more than $10,000. They have been carefully inspected and pronounced perfect as to tone, by some of the most competent musicians in Baltimore. Each of the ten bells has its own inscription. On the largest, which weighs 4,300 pounds, is the following:

"These bells, in memory of the Rt. Rev. Henry Benjamin Whipple, D.D., LL.D., first Bishop of Minnesota, are placed in the Bishop's Tower with the prayer that they may ring out in thanksgiving to our heavenly Father because He hath given to the people of Minnesota, and to many others, for long and happy years the holy ministrations of His beloved servant, whose unfailing love and hope for humanity have made his life an inspiration far and near.

"If the fullness of the melody falls first upon this town of Faribault—the hearthstone of the Diocese which he loved—the deep vibrations will echo in hearts throughout our country and beyond the sea, whose offerings have made this tower a monument of love and Christian unity.

"Ring on, sweet bells, and join the angelic song which now our Bishop sings with all the faithful in God's paradise; peace, good will toward men.

"Erected in the Bishop's Tower of the Cathe-

dral of Our Merciful Saviour, Faribault, Minn., September, 1902."

On each of the other nine bells is engraved:

"Given in memory of the Rt. Rev. Henry Benjamin Whipple, D.D., LL.D., first Bishop of Minnesota, September, 1902, E. W."

Each of the other bells has an appropriate inscription from the Bible.

SEABURY DIVINITY SCHOOL opened on the morning of Sept. 30th. Bishop Edsall was present and celebrated the Holy Eucharist and delivered an address, the faculty all being present. The Bishop spoke to the assembled students with great earnestness and in a most practical manner, his subject being the temptations peculiar to seminary life. The Rev. Mr. Rowse, chaplain of St. Mary's Hall, presided at the organ, and the whole service gave a most helpful beginning to the new year of study.

The entering class is a very promising one. It contains ten members, and one more is expected, making it the largest class during Dr. Butler's wardenship. An encouraging feature of the class is that it is not, as is usually the case, limited to men from the West. If the upper classes were as large as usual the old Hall would be crowded; as it is, there are but few empty rooms.

MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

Convocation at Lansing.

THE CENTRAL CONVOCATION was in session two days of last week at St. Paul's Church, Lansing, when the Rev. John Munday was appointed Dean. The presentation of a book was made to the outgoing Dean, the Rev. R. E. Macduff, who removes from the Convocation district. Several papers were read.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.

Death of Rev. John B. Pitman.

THE REV. JOHN B. PITMAN, an aged presbyter of the Diocese, passed to his rest at his home at Fishkill Landing, on Sept. 29th, his wife having died on Sept. 23d immediately preceding. Their married life had covered a period of 54 years. Mr. Pitman was born in England and was educated at the University of Rochester, being ordained deacon by Bishop Horatio Potter in 1864, and priest by Bishop Hopkins in 1865. His clerical life was spent in missionary and parochial work in Vermont, Ohio, and New York, his last charge being at Glenham, New York, which he relinquished in 1897.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Kenyon College—Toledo Items—Cleveland.

KENYON COLLEGE opened on Sept. 16th, with the largest enrolment since 1860. As there are 55 new students registered, the capacity of Old Kenyon, the College dormitory, is greatly over-taxed. It had been hoped that the new dormitory, the gift of Senator Hanna, would be ready for occupation after Christmas, but the slowness with which the work has proceeded will prevent the use of the building before September, 1903.

The cornerstone of the Stephens Stack Room, the fire-proof addition to the College library, which was the gift of the late James P. Stephens, '59, will be laid on Wednesday, Oct. 8th, by the Bishop of Ohio. The ceremony of laying the cornerstone of Hanna Hall which was deferred from last Commencement on account of a violent storm, will be held some time in November.

The College has undertaken a somewhat novel venture in determining to supply not only its own buildings but the village of Gambier with running water. It is hoped that the new plant will be in working order before the winter sets in.

ST. MARK'S PARISH, Toledo (Rev. L. P. McDonald, D.D., rector), has made a good start toward the proposed new church. Mr. L. S. Baumgardner has given a lot worth $4,000, on easy conditions, almost certain to be complied with, and Mr. Walter Hodge offers $1,000 toward the building fund. This gives the church a property having a frontage on Collingwood Avenue (our best residence street) of 170 feet, with a depth varying from 109 feet on the north to 203 feet on the south.

The present building is to occupy the rear of the lot, and to be utilized for parish purposes, while the new church will stand in front of it, to cost some $40,000.

THE REV. ALSOP LEFFINGWELL, rector of Trinity, Toledo, learns that his mother, the widow of the late Rev. Christopher Starr Leffingwell, has just received $10,250, contributed by her husband's friends as a token of their profound appreciation of the long and efficient service the Church has enjoyed both from the deceased and his wife.

THE DIOCESAN Board of Missions has decided to make an earnest effort to pay the $10,000 asked by the Board of General Missions by a direct appeal to the several parishes and missions, and in order to stimulate an interest, to hold missionary mass meetings in the large cities, to be addressed by Bishops and prominent speakers, clerical and lay.

THE TOLEDO Convocation is to meet in Holy Trinity Church, Bellefontaine, on the 14th to 16th of October.

THE VESTED CHOIR of Emmanuel Church, Cleveland, celebrated its anniversary on Sept. 28th, with a special musical service which included the Hallelujah chorus and the cantata, God Thou art Great, by Spohr.

OLYMPIA.

FREDERICK W. KEATOR, Miss. Bp.

Convocation—Missionary Progress.

A CONVOCATION of the District gathered in Seattle on Sept. 25th. In his address Bishop Keator laid stress on the necessity of local self-support as due the mission itself, and as a preliminary towards its organization as a Diocese. He recommended better organization and a more systematic method of raising missionary funds. He asked that individual pledges to support the missionary work be given, and suggested an annual visit of either the Bishop or the General Missionary in the interests especially of that work. He found the greatest gain of the year in the addition of the General Missionary to the staff of the clergy, and noted with pleasure the increasing number of missions that had become self-supporting, and the promising condition of the work at new points. At the subsequent business session, the Bishop's views relating to missionary work were endorsed by official resolution. At the elections, Mr. N. B. Coffman of Chehalis was chosen as Treasurer, and the Rev. J. B. Alexander of Tacoma as registrar. It was resolved on the motion of the Rev. J. P. D. Llwyd that a conference of the clergy and of Church workers be held sometime before Lent for spiritual cultivation, the annual session of the Convocation being of necessity given to business matters.

The Rev. Geo. Buzzelle and Mr. W. N. Redfield, both of Seattle, were elected delegates to the Missionary Council. The Convocation will hereafter meet in May instead of in the fall.

The Woman's Auxiliary was in session on the second day and was addressed by the Bishop and Archdeacon Grimes. The Bishop insisted again upon the necessity of local support and urged the Auxiliary to work with that in view. They made a provision for a buggy for the missionary in Skagit County and for the aid of the hospitals. The officers chosen were as follows: Mrs. Winfield R. Smith, Seattle, President; Mrs. A. D. Bishop, Seattle, Vice-President; Mrs. Gus Hensler, Anacortes, 2nd Vice-President; Mrs. C. S. Eaton, Olympia, 3d Vice-President; Mrs. Sillitoe, Seattle, Treasurer; Miss E. H. Maynard, Tacoma, Secretary. Junior Department: Mrs. C. L. Taylor, Seattle, Treasurer.

THE MISSIONARY DISTRICT of Olympia, comprising all that part of Washington lying between the Cascade Range and the Pacific Ocean, is a most magnificent and beautiful country, containing the three great things in Nature—the mountains, the forest, and the sea.

Puget Sound is a great inland sea, destined to play a very important part in the trade of the Orient. In this part of Washington, situated on the Sound, are to be found many towns, some of which are growing rapidly in population.

The first of these cities is Seattle, in which are the parishes of St. Mark's, Trinity, St. Clement's, St. Paul's, with their missions located in various parts of the city.

The Church in Seattle is vigorous and aggressive, and is strenuously endeavoring to meet the many demands of a rapidly growing population.

Bishop Keator, since his arrival, has visited all parts of this District, securing thereby a comprehensive knowledge of the wants of this field.

In Ballard, a suburb of Seattle, the Bishop found a debt on the church, of twelve years' standing, amounting to $946. He stimulated the congregation to determined work for the payment of the debt. In a short time they presented to him a certified check for $625 and the Bishop made up the balance.

In the city of Tacoma are two parishes and five missions, which number, for the present, is adequate for a population ranging between forty and fifty thousand. Two of these missions the Bishop combined, and required them to be self-maintaining.

In the town of Everett, with a population of about fifteen thousand, is to be found one self-supporting parish, giving promise under its present rector of developing much strength.

In Whatcom, also growing rapidly in population, is a self-supporting parish.

Going further north to the Straits of Juan de Tuca, is the town of Port Angeles, unrivaled for beauty of location. Bishop Keator recently visited this mission and confirmed a class of seven. The mission has a church building, free from debt.

Port Townsend has a church building, rectory, and guild hall, no debt. The present rector has been in charge twelve years.

The group of islands in the northern part of Puget Sound contains a number of small towns, in many of which missions have been established. This work requires a missionary to travel by boat from island to island. The Bishop hopes before long to secure a priest for work exclusively among the islands. The scenery of all this country is beautiful beyond description. The people are kind and hospitable; in many respects such missionary work might be termed ideal.

In Skagit county a missionary is located at Mount Vernon, and from this town he visits Laconner, in which place services are held in a hall. He also visits Burlington, where there is a very neat Church. Here the Bishop, on a very recent visit, organized the mission. The missionary visits Anacortes and Avon also. The growth in Anacortes is such that a missionary is needed for this point.

In the county of Snohomish there is one missionary at work, who covers the towns of Hamilton, Lyman, Sedro, Wolley, and Snohomish.

On Gray's Harbor in the southwestern part of the state are the prosperous towns of Aberdeen and Hoquiam. In Aberdeen is a good, substantial church and a new rectory. There are over fifty communicants. This mis-

sion could be made a self-supporting parish as soon as a priest takes charge of the work. The Bishop is endeavoring to find a man for the place. In Hoquiam is one of the Hospitals belonging to the Church. This Hospital is patronized mostly by the logging camps and lumber mills. It is self-supporting. In a large corner room on the ground floor of the Hospital building is a neatly appointed chapel. The mission of Hoquiam would come under the rector of Aberdeen, as it is but four miles away; also the mission in Ocosta, where there is a very neat church building.

In Olympia, the capital of the State of Washington, the mission, under the vigorous direction of the Bishop, has lately developed into a self-supporting parish.

Chehalis has a self-supporting parish with church and rectory free from debt, an earnest, united congregation, but at present without a rector.

The General Missionary has very recently traveled through the southern part of the state, visiting the towns of Ilwaco, Cathlamet, Kalama, and Vancouver—on the Columbia river, also the towns of Kelso and Castle Rock. With the exception of Vancouver, all of these are missions organized by him.

Vancouver is a garrison town, with a beautiful location on the Columbia river, with a pleasant, attractive social life. There is a church building, rectory, and parish hall here. There is no clergyman in charge. An energetic priest could build up Vancouver into one of the strong parishes of the District.

The want of Missions is not only *money*, but *men*. Now is the time for the Church to plant herself firmly in this Missionary District. In a few of these towns the Church has the only house of worship, but we should be able to enter in and possess all of this land; for Washington is destined to be a great state.

OKLAHOMA AND INDIAN TERRITORY

F. K. Brooke, D.D., Miss. Bp.

The annual report of All Saints' Hospital, South McAlester, I. T., for the year ending Sept. 1st, 1902, has just been published. It shows 800 patients cared for during the year, of whom nearly 600 were employees of the C. O. & G. R. R., with which the Hospital has a contract. Fifty-eight patients were received from coal mines in the vicinity. Fifty-five were cared for, for 1,356 days, free of all charge. The Hospital earned during the year, $8,316.95, and received in gifts, $1,511.30. The running expenses, including all salaries, surgical supplies, medicines, etc., amounted to $9,000, or about 90 cents per day, per patient. Over $1,100 was spent for necessary improvements.

The Hospital has no endowment, and depends for its repairs and improvements, and for much of its free work, on the gifts of its friends. More and more it is gaining the confidence of the community, and being still the only Hospital in the Indian Territory, it is doing a much needed work.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

The Bishop Coadjutor—Sunday School Lectures—City Notes.

The Rt. Rev. Alexander Mackay-Smith, D.D., Bishop Coadjutor of the Diocese, has taken up his work, and will reside at No. 2105 Walnut St., Philadelphia. His first official act was to set apart two deaconesses: Miss Mary Leslie of Michigan, and Miss Mary Palmer of New York, the service being in St. James' Church, Philadelphia.

Some time ago the outline of a plan was announced in this correspondence for a series of lectures, prepared and given especially for Sunday School workers, but open to Church people of the Diocese generally. This course will prove a valuable addition to the helps already at hand for these workers. It is to be given at St. James' Church, at the invitation of the rector, the Rev. Wm. C. Richardson; and each lecture will be upon a week-day afternoon, one each month, beginning Friday, Nov. 7. The list of subjects, with speakers, as finally arranged, is: "The Bible in the Sunday School," Prof. R. G. Moulton, Ph.D., University of Chicago; "The Teacher as Teacher," Geo. T. Fullerton, Ph.D., University of Pennsylvania; "Missions," Mr. John W. Wood, Corresponding Secretary General Board of Missions; "General School Management," Mr. George C. Thomas, Treasurer of the Board of Missions; "Worship and Ritual," the Rev. Alfred G. Mortimer, D.D., rector of St. Mark's Church, Philadelphia.

A very interesting and helpful meeting was had in the September gathering of the 21st Ward Sectional Conference, Brotherhood of St. Andrew, at St. Alban's Church, Roxborough (the Rev. Charles S. Lyons, rector), The subject discussed was "Individual Brotherhood Work."

It is expected the coincidence of the Missionary Council with the observance of the days of Intercession for Sunday Schools, will stimulate the interest in the Sunday School meetings in the city and Diocese. The Bishop has approved, for use in the Diocese, a special form of service of Intercession, together with a litany. On Sunday, Oct. 19, several interesting gatherings will be held, of a missionary character, for Sunday School scholars and workers, the city having been districted in order to meet the need, and thus far the following have been announced: At St. Mark's, Frankford, for schools in and around Frankford; at St. Simeon's, for those in the northern part of the city; at St. Matthias' Church, for the northwestern section; at Calvary Church, Germantown, for the Germantown district; at the Church of the Saviour in Drexel Institute Hall, for West Philadelphia; and at the Church of the Holy Apostles, for South Philadelphia.

Plans are also being perfected for a similar service at St. David's, Manayunk, for the schools in Roxborough, Wissahickon, and Manayunk.

On Monday night, Oct. 20, a meeting will be held at the Drexel Institute (Church of the Saviour), for all Sunday School teachers, at which the Bishop Coadjutor of the Diocese will preach, and addresses are expected from Bishop Tuttle of Missouri and Bishop Dudley of Kentucky.

Work on the clergy house extension for St. Clement's Church, Philadelphia, progresses satisfactorily, and when completed will be a valuable addition to the property. The firm which have supplied the mill work have promised to finish the wood work in the refectory as a contribution. Desks and chairs for use of the clergy, also book-cases, have been provided. Contract has been given for glass work, which will be plain white panes with symbols worked in the lead, in some of the rooms—St. Clement, mitre, anchor, monogram, etc.; St. Peter, keys; St. Katharine, crown, palm, book, etc.

In the early summer, St. Saviour's Ward, Philadelphia, C. B. S., sent to the mission at Shanghai, China, an oven for baking Altar Bread. As the fact was noted in these columns of The Living Church at the time, it will interest its readers to insert the following letter of acknowledgment—not only as expressing appreciation, but also as showing the great advantage of so helpful an agency in that far off field. The letter is as follows:

"The oven, together with alcohol lamp and cutter, has just been received, and I have spent the morning opening the box and getting it in order. I write to thank you and the kind friends who were interested in sending it out. The need for such an oven out here has made itself known by the large number of orders I am constantly getting.

"Besides China, I send to six or seven clergymen in Japan. I started in a most crude way on a little old-fashioned iron someone had stored away in his luggage, but much time has been lost in the long, awkward process. I feel now like taking a new lease on life and really making a business of it. There is no reason why it cannot be made a source of income as well as supplying a long felt want in many of our churches in the interior. I have not half tried, and the whole thing has grown up of itself. Especially I thank the children for their part in it, and tell them how much we appreciate it. 'Tis a great improvement on my old kerosene tin fixed up for a charcoal stove on which I heated my iron."

Among the donations for work in, or through St. Clement's parish, Philadelphia, during the month, $50 were given by a parishioner for Catholic work in the Diocese of Maine, in acknowledging which, Bishop Codman writes: "I mean to use it for a decent chalice and paten for a mission where, at present, only a tin cup is used." An engraving (framed) of Leonardo da Vinci's "Last Supper," has been given to the parish, also the sum of $300 for a house filter and range.

PITTSBURGH.

Cortlandt Whitehead, D.D., Bishop.

Church Enlarged at Bellevue—Two Rectors Instituted—Chapel at Squirrel Hill.

The Church of the Epiphany, Bellevue, was enlarged and improved during the summer months, and was re-opened on Saturday evening, September 27th, by the Bishop of the Diocese with a short service of Benediction, followed by evening prayer, and addresses by the Bishop, the rector, the Rev. Geo. Gunnell, Archdeacon Cole, and the Rev. G. A. M. Dyess, Ph.D., now rector of St. Mary's Church, Braddock, but formerly rector of the church. Other clergymen present were the Rev. Messrs. Allen, Flint, and Paddock. The congregation has grown so rapidly in this town that it has been necessary to enlarge the church the second time in the course of a few years.

There have been two new rectors instituted in the Diocese within a week, the Rev. Frederick A. Lyne, on Sunday, Sept. 28, when the Bishop officiated and preached the sermon. On Thursday, Oct. 2, the Rev. Coleman E. Byram, Ph.D., late of St. Paul's Church, Buffalo, was instituted into the rectorship of St. James' Church, Pittsburgh, the Bishop preaching the sermon. Among other clergy present were the Rev. Messrs. Stanton and Milne of Buffalo, friends of the rector, who had come to be with him on this interesting occasion; the Rev. L. F. Cole, Archdeacon of the Diocese; and the Rev. Messrs. Danner, Thompson, and Wells, of the city clergy.

On the evening of the Feast of St. Michael and All Angels, the new chapel of the Redeemer, on Squirrel Hill, one of the lately settled residence portions of the city of Pittsburgh, was opened with a service of benediction by the Bishop of the Diocese, assisted by a number of the clergy: the Rev. L. F. Cole, Archdeacon of the Diocese, the Rev. Drs. McIlvaine and Grange, and the Rev. Messrs. Danner, Ferris, and Richards. Addresses were delivered by the Bishop and Drs. Grange and McIlvaine, the Bishop's address being mainly one of congratulation, bringing in the story of the work, and the others being on "The Duty of Parents and Sponsors," and "Angelic Ministrations." The music was furnished by the organist and a quartette of singers from the Church of the Ascension.

The church is of frame, and has a seating capacity of about 200. The interior is particularly attractive and bright. The ceiling and floor are in yellow pine, natural finish; and the window and door frames, chancel fur-

niture and chairs, are in "Old Mission" style. The walls are decorated in buff, and the result of the combination is a very happy one. Some of the gifts to the chapel are as follows: brass altar Cross, from the children of two families who were particularly interested in the organization of the Sunday School which has had its outcome in the chapel; altar vases in brass, from the Sunday School; the Communion service, of sterling silver, consisting of chalice and paten and two cruets, was presented by Mrs. Sneathen in memory of her mother. The font and Bible were the gift of the Bishop; the piano was contributed by the Church of the Ascension, and other articles received were, an altar desk and altar service, Prayer Book and Hymnal for the prayer desk, alms basins, and fair linen for the altar.

Beginning on Sunday, Oct. 5th, there will be held on each Sunday, Sunday School in the afternoon and a service in the evening. The work will be in charge of the Laymen's Missionary League, the Rev. J. R. Wightman, chaplain.

QUINCY.

F. W. Taylor, D. D., Bishop

Bishop Taylor quietly celebrated the 25th anniversary of his ordination to the priesthood, on the festival of St. Michael and All Angels. He celebrated the Holy Communion at 7 o'clock. Bishop Taylor was ordained 25 years ago at the Church of the Transfiguration, New York, the present Bishop of Springfield preaching and presenting the candidate.

RHODE ISLAND.

Thos. M. Clark, D.D., LL.D., Bishop.
Wm. N. McVickar, D.D., Bp. Coadj.

Chimes for St. Stephen's—Notes.

The new set of chimes recently placed in the tower of St. Stephen's Church, Providence, by Mrs. Frank A. Sayles, in memory of her parents, Capt. Sullivan Dorr Ames, U. S. N., and Mary Townsend (Bullock) Ames, were blessed by Bishop Coadjutor McVickar on the Feast of St. Michael and All Angels. The music was furnished by the vested choir of the Church, and in the procession were several of the clergy of the Diocese besides Bishop Grafton of Fond du Lac. The sermon was preached by the rector, the Rev. Geo. McClellan Fiske, D.D. Full choral Eucharist was celebrated by Bishop McVickar, Dr. Fiske reading the Epistle and Bishop Grafton the Gospel for the day. At the close of the hymn following the Benediction service, the chimes pealed forth the Doxology, and after the recessional, several of the Church hymns were played upon the chimes by Mr. Arthur C. Ash, an old choir boy of St. Stephen's. The chimes, 15 in number, are of the latest improved tubular kind, and were made and set up by Mr. Walter H. Durfee of Providence.

In the porch of the church has been placed a tablet bearing the following inscription:

✠
THE CHIMES
in the tower of this Church
were placed
on the Feast of St. Michael and All Angels,
A. D. 1902,
by
Mary Dorr Ames Sayles,
to the glory of God,
in loving and pious memory of her parents,
Captain Sullivan Dorr Ames, *U. S. N.,*
and
Mary Townsend Bullock, *his wife.*
"O ye Spirits and Souls of the Righteous, Bless ye the Lord: Praise Him and Magnify Him for ever."

The Rev. Frederick Earle Buck has accepted the call to Christ Church, Providence, and entered upon his duties Oct. 1st. Mr. Buck is a young man, having been graduated from Trinity College in the class of '97 with a high standing, and from Berkeley Divinity School in 1901. During his course at Berkeley he officiated as lay reader at Grace Church, Broad Brook, and soon after his ordination as deacon he took charge of the parish of St. Helena, New Lenox, Mass., but on account of illness was compelled to give up this parish last spring.

The Rev. S. H. Webb, who was rector of Christ Church for about 35 years, resigned his charge early the past summer. Mr. Webb will remain as rector emeritus.

The St. Andrew's School Association which was formed last May as an auxiliary to the Board of Managers of St. Andrew's Industrial School at Barrington, held its second meeting at the house of the warden, the Rev. Wm. M. Chapin, on Wednesday, Oct. 1st. The main object of the Association is to raise funds for keeping the buildings in repair, furnishing household necessities, looking out for the boys' clothing, and paying insurance on the property. The treasurer's report showed a balance on hand of $71. The needs of the institution were informally discussed, and it was voted to expend $50 for repairs at the discretion of the warden and $15 for kitchen utensils needed by the house mother. The warden reported that the school was taking care of 31 boys at the present time.

On the evening of Oct. 2nd a Harvest Festival was held at the Church of the Holy Nativity, Thornton. The service was solemn High Vespers. The Rev. S. B. Blunt, vicar of the church, officiated. The sermon was preached by the Rev. Dr. Fiske of St. Stephen's, Providence. The services at this church, especially those on the higher festivals, are among the most beautiful in the Diocese, and are highly appreciated by the members of the congregation, among whom the Sisters of the Holy Nativity, stationed at Providence, have done and are still doing noble work.

This church, the chancel of which has been recently enlarged and beautified, will be consecrated on the Feast of SS. Simon and Jude (Oct. 28). Bishop Coadjutor McVickar is expected to officiate.

WASHINGTON.

H. Y. Satterlee, D.D., LL.D., Bishop.

Pro-Cathedral Changed—Improvements at St. John's.

At St. Mark's Church, on Sunday, Sept. 28th, was held the last service pertaining to its use as the Pro-Cathedral. This was the ordination to the diaconate by the Bishop of Washington of Mr. Frank F. Kraft. The Rev. Philip M. Rhinelander of the Church of the Good Shepherd preached the sermon, and presented the candidate.

The Pro-Cathedral was established at the Church of the Ascension on Wednesday, Oct. 1st, in pursuance of arrangements made some months ago. The Rev. John H. Elliott, D.D., will continue in the position of rector of the parish, though his health does not permit him to engage in active work. The Rev. Clement Brown will have practical charge,

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and the Rev. Mr. Rhinelander, who is Canon Missioner of the Cathedral, will be associated with him. The situation of the Church of the Ascension, at the corner of 12th St. and Massachusetts Ave., is very convenient for the Pro-Cathedral. It is very near the Bishop's residence, and is central and easily accessible. The church is large and handsome, and the new arrangements will doubtless relieve it from the financial embarrassments from which the parish has recently suffered.

The work on St. John's Church begun in the early summer, is not yet completed, as the requirements proved more extensive than was anticipated. The work has consisted chiefly in reconstructing parts of the main walls of the transepts, into which are built the arches which support the lantern, surmounting the roof. It was feared that these walls, which are as old as the city of Washington, had become weakened, and the rebuilding was undertaken as a precaution. It will probably be completed by the middle of October, but as painting and decorating will have to follow, the church will not be ready for use before some time in November. Bishop Mackay-Smith spent the last Sunday in September in his old parish, conducting his farewell services in the parish hall, and going to Philadelphia on the following Wednesday to take up his new work.

WESTERN TEXAS.

Jas. S. Johnston, D.D., Miss. Bp.

New Church at San Marcos.

The new church at San Marcos, built as a memorial to Bishop Ellfott, was opened and blessed by the Bishop on St. Matthew's day. Those assisting in the service were the Rev. Dr. J. T. Hutcheson of San Antonio, the Rev. J. R. Carter of Austin, the Rev. J. H. Swann of Lockhart, and the rector, the Rev. M. A. Barber. The service was beautiful and impressive, the only regret being that the church could not be consecrated owing to an encumbrance of about $3,000. If the many friends of Bishop Elliott, North and South, only knew what a beautiful memorial the little church is, how important the work at San Marcos is to be in the future by reason of the fact the new State Normal College opens up here next February, what sacrifices the people of the parish have made—if these friends of Bishop Elliott and of the dear old Church only knew these things, they would surely come to the relief of the struggling little parish and help to reduce the debt to at least $2,000 or $1,500.

The church presents the appearance of a miniature cruciform, having the vestry room on one side and the organ chamber on the other, each room being 10x12. The nave is 45x30, the chancel 28x20. The chancel is octagonal, and, with the altar well elevated, presents a beautiful and pleasing effect. The acoustic properties of the building are excellent. The general style of the architecture is Gothic, having a pretty Gothic tower 45 feet high. The floor of the tower is tiled and constitutes a vestibule. The windows are made of opalescent and antique glass, and are beautifully shaded in colors, giving a very quiet and restful effect. Every window has a different scriptural symbolism. The two front windows (one on either side of the large triple window, which was in the old church also as a gift from Bishop Elliott) are the *Alpha* and *Omega*. The design of the chancel windows is simply Easter lilies, the two nearest the altar having the monograms I.N.R.I. and I.H.S., the other two have, the one the harp and the other the chalice. The subject of the large rose window is the Inspiration of the Bible. The dove hovers above, and the rays of inspiration stream down through beautifully colored clouds upon the open Bible.

The building was designed by Mr. F. W. Mowbray, Greensburg, Pa., and cost $7,000.

WEST VIRGINIA.

Geo. W. Peterkin, D.D., LL.D., Bishop
Wm. L. Gravatt, Bp. Coadj.

The Northwestern Convocation held an interesting session at Grace Church, St. Mary's, beginning on the 1st inst. The Rev. Dr. S. S. Moore was chosen Dean to succeed the Rev. David W. Howard, who declined reëlection. The progress of the mission stations was set forth, and in the evening the Bishop preached at a general service. Next day there was an ordination, when Mr. Geo. C. Shaw, formerly a Methodist minister, was made deacon, the Bishop preaching and ordaining. An offering of $200 was taken for the debt on the parish.

NEW USE FOR REFINED PARAFFINE WAX.

A new and important use for Refined Paraffine Wax seems to have been discovered by a prominent resident of Ohio, living near Lancaster, who had two trees badly damaged by storm, one being a maple and the other an apple. In each case a large limb was broken down from the trunk, but still attached to it. The limbs were propped up and fastened securely with straps, very much as a broken leg might be fastened with splints, and then melted refined wax poured into and over all the cracks. The "surgical operation" was entirely successful. The Paraffine prevented the escape of the sap, kept out the rain and moisture which would have rotted the trees, prevented the depredations of insects, and the limbs seem thus far to be perfectly re-attached to the trees.

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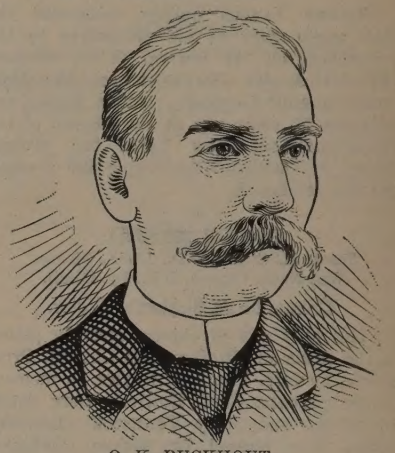

O. K. BUCKHOUT,

Chairman Kalamazoo Tuberculosis Remedy Co. (Ltd.), Member of British Tuberculosis Congress; Member International Association for the Prevention of Tuberculosis.

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Don't doubt this, for the very same discovery benefited A. H. Dingley, a son of Congressman Dingley, of Dingley tariff bill fame, who went West and South for relief and didn't get it, and came back with death staring him in the face and was benefited by Antidotum Tuberculose after all else had failed. It cured John Devries of Kalamazoo of galloping consumption; Adrian de Die, 1638 S. West St., of quick consumption; Paul de Smith of Dalton, Mich., and many cases that had wasted away to skeletons.

So don't give up hope and don't spend your money in travel. Attend to it right away, for consumption spreads to other members of the family. If you have consumption, or fear you are pre-disposed to it, write to-night to the Kalamazoo Tuberculosis Remedy Co., 278 Main St., Kalamazoo, Mich., and they will send you illustrated and scholarly books free of charge telling you fully how the Copper Cure will cure you in your own home in a very short time.

LITERARY.

[*Continued from Page* 787.]

Life and Letters of H. A. Taine, 1828-152. Translated from the French by Mrs. R. L. Devonshire. New York: E. P. Dutton & Co., Westminster: Archibald Constable & Co., Ltd. 1902. $2 net.

This appears to be the first instalment of the Life and Letters of M. Taine. To one who has read his works, or some of them, these letters are an interesting revelation of the character of the brilliant author. And the story of his life is told chiefly by his letters, only brief biographical notes being inserted by the compiler to give the connection of the letters.

Hippolyte Adolphe Taine came of an old Ardennes stock, and was born at Vouziers on April 21st, 1828. Several of his ancestors were intellectually gifted. His father died when the son was just entering his thirteenth year, but the boy's education was carefully supervised, it being the intention of his mother and uncles to prepare him to be a notary. But young Taine soon manifested a decided bent for literary pursuits. After taking a high place at the Ecole Normal, where he devoted himself to the study of Philosophy, he obtained from the Minister of Education a temporary appointment to a professorship at Nevers. Afterward he was sent to teach at Poitiers, and in 1852 he returned to Paris, and engaged in private teaching.

M. Taine early lost his hold upon the Catholic Faith in which he had been trained as a child, and yet he was not an unbeliever. He thought out for himself a philosophic conception of God and of moral duty, which he recommended to his altogether skeptical companions. His letters afford us a good exposition of his religious ideas. But neither in religion nor in philosophy was he acceptable to the reigning powers of the Government or of the Sorbonne. In fact, he found himself suspected of dangerous tendencies in philosphy, and failed to obtain his degree, as we should say, in that faculty, which vexed him sorely. His "banishment" to the country as an assistant professor, poorly paid, and obliged to repress many of his opinions in order not to be dismissed altogether from teaching by the Government—it was at the time of Napoleon III. and his *coup d'etat*—caused him much misery also, and he found his Poitiers pupils stupid and vapid beyond expression, from his point of view, for the ecclesiastical influence was strong in that institution. When he finally returned to Paris, and engaged in private teaching, we find him writing in a far happier and less sarcastic vein to his friends. His letters to his mother and two sisters are always charming, and reveal the better side of his character. His mind was sensitive and highly organized, probably easily fretted by disappointments and lack of appreciation. He is conscious of his brilliancy, these letters reveal, and what he perhaps justly considered undeserved failures to obtain the stamp of approval from the educational authorities wore upon him severely. We anticipate that his successes did not fall in his yourth, and that the volume of his later letters will show the expansion of his character under the sunny skies of successful attainment. We shall look forward with eagerness to the further publication of the Life and Letters of this distinguished philosopher, savant, and literary author and critic.

Concerning Polly and Some Others. By Helen M. Winslow. Illus. Boston: Lee & Shepard. 1902.

We are deeply interested in the quite variable fortunes of Polly from cover to cover. An orphan and a cast out waif upon the streets of Boston, she is found and adopted by a Vermont farmer. Her development to womanhood in this environment forms the story, and there are several subsidiary minor romances concerning others in the course of the narrative, some of which are good character sketches. It is an excellent tale for young people, and all the more refreshing just because it is devoid of plot, and seems to have no "purpose" but to tell itself, which it does admirably.

The Magazines

One would like to think that as the South African War, which was unhappy, is now happily ended, the world ought to experience the blessings of peace, but alas! the war is now being fought over again in the pages of the magazines. Hence we have three articles on the subject in *The Nineteenth Century and After* for September. And probably our weariness will not end with these. Mr. Tom Mann, the well-known labor leader, writes critically on "Conditions of Labor in New Zealand," and his observations are worth reading by all who are in favor of compulsory arbitration in settling labor disputes. "Education in Egypt" is a rather sketchy article, but gives a rapid survey of the subject, and bears hardly upon mission schools. "In the Day-room of a London Workhouse," contains the results of a series of investigations by Miss Edith Sellers in order to ascertain what effect an old age pensions act would have in preventing old persons going to the workhouse, or in emptying those institutions, and her conclusions are not favorable to the enactment of such a measure for that end. It is a sad article. "The Fabric Fund of Westminster Abbey," by Miss Rose M. Bradley, gives us an account of how the repairs on that minster have been provided for, or rather, have not been provided for, especially since the Reformation. One of the best articles in this number is that on "The Bodleian Library,"By Ernest A. Savage. It gives an account of the foundation of that great collection, and of its growth, with some interesting facts concerning Sir Thomas Bodley. Art lovers will appreciate Mary H. Witt's paper on "The Exhibition of Early Flemish Art in Bruges," which is written with considerable critical acumen, and in a lively style. The Rt. Hon. Earl Nelson contributes a brief account of the beginnings of "Hymns, Ancient and Modern," which is by far the best collection of hymns in use among English-speaking people, and which the American Church might well have adopted instead of of its present authorised Hymnal, as indeed nearly all the best hymns in the latter are taken from the former. "The Development of the Air-ship" is an inconclusive article by the Rev. John M. Bacon. Those who have not been surfeited by accounts of the Coronation, will find further pleasure in Sir Wemyss Reid's remarks on the subject in his review of "Last Month." He regards the "Romish vestments" of the officiating clergy as the one blot on the whole ceremonial, and seems to be ignorant of the fact that copes have always been worn at the coronation of English sovereigns, and such grave ignorance is a trifle ludicrous, to an American.

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Milwaukee, Wis.

Music.

Editor, G. Edward Stubbs,
Organist St. Agnes' Chapel, Trinity Parish, New York.

[Address communications—"Music Editor" of The Living Church, care E. & J. B. Young & Co., 9 W. 18th St., New York.]

This number of The Living Church inaugurates the establishment of a new department, which will be devoted to the interests of music in general, and more particularly to the furtherance of Church music upon strictly traditional lines.

We purpose at present to make this feature of the paper a bi-weekly one, to be expanded later on as occasion may warrant.

That it may prove practical and helpful in a greater variety of ways, correspondence is invited, and a candid expression of opinion is solicited.

Notices of important musical events, especially those connected with Church music, will be welcome, as well as other items of musical interest.

While the recent controversy on the subject of "vested female" choristers has been raging, possibly to the annoyance of those who believe in the application of the *laissez faire* theory (on the ground that a weak cause is sometimes strengthened by assailing it), the traditional male choir has received pronounced support in no less than three prominent New York churches. A few powerful parishes, working in the right direction, can often accomplish more for the lasting good of Church music, than countless arguments of tongue or pen. We refer to the introduction of a male choir at St. Thomas' Church, Fifth Avenue, the founding of the choir school at the Cathedral of St. John the Divine, and the building of the choir house at Grace Church. Among the larger New York churches which have done away with female choristers during the past decade or so, may be mentioned St. Andrew's, St. James', Holy Trinity, Calvary, Incarnation, and St. Matthew's. Not very long ago it was considered impossible that Grace Church would ever relinquish its fashionable "quartette," yet what was counted as impossible became inevitable. For some years St. Thomas' Church was left almost alone to glory in its "mixed chorus," but now that too has passed away. As far as Manhattan is concerned, these facts offer small encouragement to those who prophesy a return to unchurchly forms of choirs.

Perhaps the most notable advance is that made at Trinity Church, Boston. The old gallery choir of mixed voices has been given up, the chancel has undergone extensive alterations to meet the requirements of a vested choir of men and boys, and a more Churchly musical régime is now in force. Those who remember the church in past years, will appreciate what an impetus this change will give to the cause of traditional music.

It cannot be too often pointed out that prominent parishes bear a peculiar responsibility in musical affairs. The larger and stronger the parish, of course the greater the influence exerted for good or ill. If for instance, the four churches mentioned had introduced choirs of vested females (and judging from some of the articles which have lately appeared, they would have been perfectly justified in doing so), the harm resulting from force of example would have been incalculable. We have a right to expect from such representative bodies only that which is strictly in accordance with the principles of the Church, *musically*, as well as otherwise.

The founding of choir schools in this country is a matter of decided importance, and may be said to mark the dawn of a new era in the development of choirs and choral work. It is to her Cathedral and parochial choral schools that England owes many of her most illustrious organists and composers. Sir John Stainer was wont to refer to the choir school as the "cradle of the ecclesiastical musician." When the example of Grace Church, and the Cathedral of St. John the Divine is followed by other churches (as it undoubtedly will be), we shall have centres of musical activity in various parts of the country, disseminating high musical ideals, and counteracting unchurchly influences.

Perhaps the most striking lesson taught by the establishing of choir schools is that Church music is of sufficient importance to be well worth the care, responsibility, and expense incurred by such institutions. Some years ago, when efforts were first made to get rid of the "quartettes" which everywhere abounded in this country, the so-called "boy choir" was prematurely substituted. It would have been far better to have fallen back upon simple congregational singing, without any choirs whatever. Choirmasters who understood the boy voice were so scarce as to be practically out of the market, and every facility for the maintenance of choir work seemed to be lacking. The consequence was inevitable, and the "boy choir" earned for itself a musical reputation which was, to say the least, unenviable.

When one looks back, however, over a comparatively short time, and contrasts the past condition of choral affairs with the present, the advance seems little short of marvelous. Many of our adult choristers can remember the extraordinary ideas of Church music which prevailed during their boyhood, both in regard to the kind of music sung and the manner of singing it. Not only are most of the "Church compositions" which appeared in this country during the period, 1840-1870, passing into oblivion, but so also are the kinds of choirs which performed them. The reasons for all this are deeper than the average reader would suppose, and later on they will come up for fuller consideration.

It is a sign of the times that Church music is now making rapid advancement in parishes which were formerly either musically inert, or, worse than that, active in a wrong direction. At a time when musical affairs were at a very low ebb in this country, from a Churchly point of view, there were three parishes which exerted a powerful influence in restoring inherited Anglican traditions. They were St. Mark's, Philadelphia, Trinity, New York, and the Church of the Advent, Boston.

It would be hard to exaggerate the service they rendered the cause of Church music, and it is most fitting that they should be looked upon as the pioneer parishes of musical reform in the American Church.

The time has now arrived when other parishes are coming to be recognized as important factors in guiding the musical tastes of the Church. The field has broadened, and where formerly we had but few churches aggressively in the right, we now have a steadily increasing number, wielding an influence which must be felt throughout the length and breadth of the land.

In a future number we hope to give a detailed account of the choir school of Grace Church, which in cost and completeness of equipment eclipses anything of the kind ever before attempted in this country.

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